

New MDs get help to practice

By JUDITH BASHEVITZ

TORONTO — The lecture hall at Mount Sinai Hospital is brimming with medical students. They are not young novices but mature men and women who are already doctors and speak in thick Russian accents. They are wading through heavy English textbooks on cardiology and radiology so that they will be given a chance to practice medicine in this country.

They are 41 immigrants, half of them Russian Jews, who arrived in Toronto last year. They have been unable to earn their living as doctors because of their lack of knowledge of North American medical skills and poor grasp of English. This makes them unlikely candidates to pass a special exam, known as ECF-MG, administered to all immigrant doctors in Canada and the U.S. to test their medical and English abilities before a licence is issued to qualify them as doctors.

But thanks to three Mount Sinai doctors — Dr. Murray Miskin, Dr. Allan Pollard and Dr. Irving Koven, a special program combining lectures and clinics at the hospital has been established to boost the doctors' command of English as well as their medical knowledge. Started last October, it is the brainchild of Dr. Miskin, a radiologist at Mount Sinai.

As he explains it: It all started last spring at a Malevich Malkah, where he met some Russian doctors, who unable to practice here, were doing odd jobs at the hospital, such as filing or working in labs. Hard pressed to remedy the situation, with their poor command of English, Dr. Miskin felt the Mount Sinai staff could help.

He called a meeting of some of the hospital doctors and specialists. They toyed with the idea of sending the Russians to the U.S. to participate in a program that would qualify them for the ECF-MG exam, or approaching the Ontario College of Physicians and Surgeons, (the provincial licensing medical body) to excuse the Russians from the exam.

Realizing neither solution was practical, they looked on home ground and nourished an idea — doctors at Mount Sinai could lecture the Russians and within a year, their knowledge of English and North American medical skills would be strengthened.

The lone snag in the program was to have the Russians subsidized, since many of them had families to support. Dr. Miskin approached JIAS and with some financial help from the Department of Manpower and Immigration, the program was ready to roll in October.

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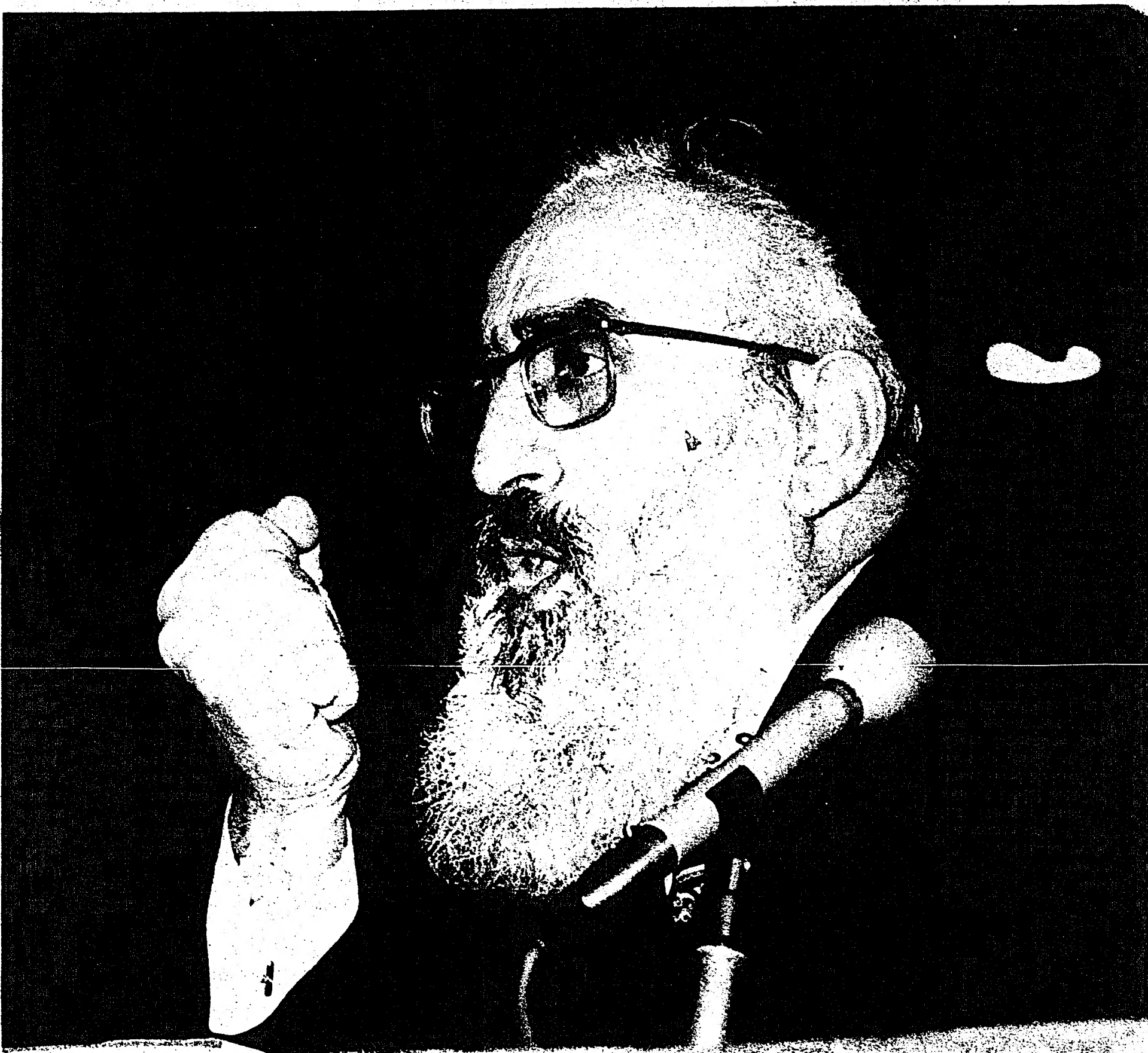
The Canadian Jewish news

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Rabbi Shlomo Goren, Ashkenazi chief rabbi of Israel, appeals to a Montreal audience for aid in the country's "terrible crisis." He was speaking at Tifereth Beth David Jerusalem Synagogue at a function sponsored by the Mizrahi Organization. He also visited Ottawa where he met the prime minister.

'We have never been so isolated'

Goren says Israel needs more aid

By JEFF MOUCKLEY

OTTAWA — "I have come to Canada to strengthen relations between the Canadian Jewish community and the state of Israel. We are very thankful to Canada but when we are in constant danger we cannot say that what you have done is enough."

Those remarks were delivered by Shlomo Goren, Chief Rabbi of Israel in a press conference recently on Parliament Hill after he had spoken briefly with Prime Minister Pierre Trudeau.

Rabbi Goren's visit to Ottawa was part of a two-week good-will tour throughout the western United States and Canada to express Israel's gratitude for support demonstrated in the United Nations and to bolster the religious forces of Zionism on behalf of Israel.

"We have never been so isolated as today," said Rabbi Goren, "politically, mili-

tarly and financially. It is terrible to live as a small nation surrounded by so many enemies."

"We are ready to fight," he added, "but we need the support of the free countries. We are very grateful to Canada and hope that she will continue to work to prevent the slavery of Israel."

Rabbi Goren told Prime Minister Trudeau that Israel considered Yasser Arafat's appearance and support at the UN a black sign for the en-

tire western world. "This is like a second Munich," Goren told reporters. "It is like the time when Hitler first appeared in Berlin."

"We have just finished the Macabees festival," he added. "It is a symbolic struggle of the few against the many. We are the Macabees of our generation fighting to save the lives of our children and our people."

Rabbi Goren's tour through Ontario and Quebec was sponsored by Mizrahi

Organization of Canada and B'nai Akiva. In Ottawa, the chief rabbi addressed a community luncheon at the Jewish Community Centre and the student body of the Ottawa Hillel Academy. He then moved on to Montreal to attend a public rally at Beth David Jerusalem Congregation and to meet with the Rabbinical Council of America and with friends of Yeshivat B'nai Akiva.

After the press conference, Rabbi Goren spoke with The Canadian Jewish News. "My message is encouragement," he said. "I came here to encourage the Jews of Canada and also to be encouraged. The Jewish community in Canada is one of the most dedicated in the world to Zionism. Our greatest ally in all the world is the Jewish communities. But I am here in Ottawa to tell Canada's Jews to strengthen Judaism."

"I am not a politician," he said. "I am a religious leader. We are fulfilling the last days of our prophets. We are accomplishing the last days of the messianic era."

"Our three aims are to encourage Jews to go to Israel, to learn about Israel and to defend Israel. Parents in Canada must send their children to Israel so they can see it. We must be sure that the new generation will follow us."

When asked what role Canada can play in Israel's future, Rabbi Goren replied that Canada could work to lead the world in the struggle to ensure the sovereignty of Israel. "Canada is a fortunate country," he said. "The Jews of Canada are privileged to live here. When a few sheikhs, however, are dictating the economy of the world, Canada can act as a spearhead to destroy the aggression against our people."

"As long as one street in Israel remains ours, Arafat won't lay down his arms," Rabbi Goren said. "I have come here to be assured that the Jews of Canada will not falter in their support of Israel."

Chapel is dedicated at Bloor St. YMHA

TORONTO —

Toronto Jewry has another downtown location for prayer with the opening last month of a chapel in the Bloor Street YMHA.

The members of the downtown 'Y' really came forward to put this together, and involved their time and pocket-books in bringing this to fruition. 'Y' Board Chairman John Wahl told The Canadian Jewish News. "This is a great manifestation of the Jewishness in the membership of the 'Y'."

There are few remaining synagogues in the downtown area, he explained, and the new chapel will not only be used by 'Y' members, but others working or living in the city core. Entire cost of chapel was borne by Bloor 'Y' members who made voluntary contributions.

Rabbi David Monson of Beth Shalom Synagogue, a Bloor 'Y' member along with Wahl, and Rabbi Aaron Zimmerman of Beth Meyer, officiated at the opening on Dec. 15. Beth Shalom loaned two torahs to the chapel.

A chapel for Bloor Street has been talked about for 25 years and actively pursued for the past year, said Rabbi Monson. He noted the appropriateness of its opening during the Chanukah holiday.

Sam Helfenbaum, chairman of the Bloor 'Y' chapel

committee, said services in the 25-seat chapel will be "spontaneous." Siddurim, tallitot and yarmulkes are on hand. He expects it will be widely-used by people saying Kaddish.

The total cost of the chapel "was under \$10,000," he said. Bloor 'Y' has a membership of about 2,500.

Israel will hold seat in UN

TEL AVIV (JTA) —

Yosef Tekoah, Israel's ambassador to the United Nations, said here that Israel will remain in the UN and continue its struggle against terrorism. Israel will not accept the situation whereby the Palestine Liberation Organization continues to gain international recognition, and will not leave the UN because the Arabs and their Soviet and other allies command a numerical majority and can pass any resolutions they want.

Tekoah told reporters on his return home for consultations that there were indications that the nations of the world were awakened to the dangers of Arab terrorism aided by Arab oil wealth.

Proponents are confident

Merger of two major bodies said imminent despite all opposition

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO —

Announcement of a union of Toronto's two major Jewish organizations — Canadian Jewish Congress, Central Region, and the United Jewish Welfare Fund — may just be a few weeks off.

Both organizations will be holding fully representative meetings this month and both leaderships hope for a large majority vote in favor of merger — a move which will have far-reaching consequences resulting in a major restructuring of the Toronto Jewish community.

Phil Granovsky, president of the Welfare Fund, says he is confident he'll be able to announce the union at the UJWF's annual meeting Feb. 6. He told The Canadian Jewish News he'll support Milton Harris, CJC Central Region chairman, as president of the new body.

Harris is a major catalyst in this move towards merger of the two organizations. It has been attempted before, but never have the leaders of the bodies involved, been so confident of the results.

According to Julius Hayman, a member of a yet unnamed group in opposition to the move, there is a considerable body positively opposed to the proposed merger. "If Congress is allowed to die, all of the benefits it has been able to give the community would wither away," he said.

Hayman, a member of the CJC regional executive, told The CJN: "Congress has been the acknowledged voice of Canadian Jewry and I'm afraid it would disappear in such a move. . . . It has a specific role to play that its history and present personnel is ideally suited to perform."

But Harris said the community cannot afford to be split between two major organizations. "particular when one organization (CJC) has no fiscal powers and therefore no power to implement its own programs." He also pointed out the UJWF is very sensitive to charges of not being truly representative of the community.

Committees formed by both bodies have met to discuss the merger. Congress Regional Council last month heard Milton Harris' proposals for a new body, which he calls the Toronto Jewish Congress. A UJWF executive meeting will deal with the merger topic at their Jan. 14 meeting, and the full board will discuss it Jan. 28.

The move for merger heads off the UJWF's move to implement Bylaw 100, which would have given it a similar structure to Congress and would have severely cut the CJC's already diminishing powers.

In outlining reasons for his proposals at the CJC regional meeting, Harris said the new Toronto Jewish Congress would eliminate overlapping programs and confrontation between the two organizations, bring power to allocate the community's funds into a democratically representative body and better utilize staff and program to service the community.

Among his proposals are:

— a separate Congress organization for the regional committee outside Toronto;

— a new TJC executive director to be chosen jointly by Congress and UJWF;

— amalgamation of staff under direction of the executive director and combined officers;

— executives of UJWF combined with Toronto members of the regional CJC executive to form a combined executive;

— UJWF budget and finance committee would be doubled in size by an equal representation appointed by present Toronto members of CJC executive. (Local Toronto programs would be funded directly by presentation to the budget and finance committee. Regional and national programs of Congress would be allocated funds as a national agency by the committee — the present practice);

— UJWF would go out of existence and all of its activities would be included in the new Toronto Jewish Congress;

— United Jewish Appeal would be a separate body with TJC council appointing 50% of members and UJA the other 50%. TJC staff would administer UJA;

— Toronto members of CJC Regional Council and UJWF to be combined into constitutional assembly;

— Combined executive to undertake to submit plan for new structure and delegate representation to the constitutional assembly.

Harris told The CJN that unless there is union, the friction between the two organizations is going to escalate "and the community cannot stand this sort of fight. Now is the time to form the most powerful Jewish organization in the perilous time in which we live."

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Phil Granovsky



Milton Harris

Gromyko's note on Soviet Jewry causes confusion

POLITICAL ANALYSIS

By SHELDON KIRSHNER

In denying that his country had ever undertaken a commitment to ease emigration restrictions in return for American trade tariffs, Soviet Foreign Minister Andrei Gromyko unleashed a storm of controversy and confusion that has yet to subside.

Officials at the U.S. State Department, stunned by Gromyko's dramatic public disclosure, went out of their way to calm Jewish fears by declaring that the minister's remarks did not conflict with previous statements issued by American Secretary of State Henry Kissinger, who had assured that "the rate of emigration (of Jews) from the USSR would begin to rise promptly from the 1973 level and would continue to rise to correspond to the number of applicants."

Some months ago, Kissinger precipitated scenes of jubilation here and abroad when he told Senator Henry Jackson, a staunch supporter of the rights of Soviet Jewry, that he understood that 60,000 Jews would be permitted to emigrate yearly, a figure which he and his followers regarded as a minimum.

For the last few years, record numbers of Jews have been allowed to leave Russia, the bulk of them going to Israel, despite Soviet threats and obstructionist tactics. Lately, however, the number of Jews reaching Israel has dwindled. More than 30,000 arrived in Israel in 1973 but only 17,000 have come to date. Whether last year's figure reflects the thrust of Soviet long-term policy is presently unclear, despite U.S. diplomatic statements dismissing Gromyko's Oct. 26 letter as a face-saving device designed for domestic consumption. These officials contend that Gromyko's letter does not rule out the existence of some kind of understanding on emigration.

Prior to the release of the letter, there was reason to believe that the Soviets would reluctantly acquiesce to an

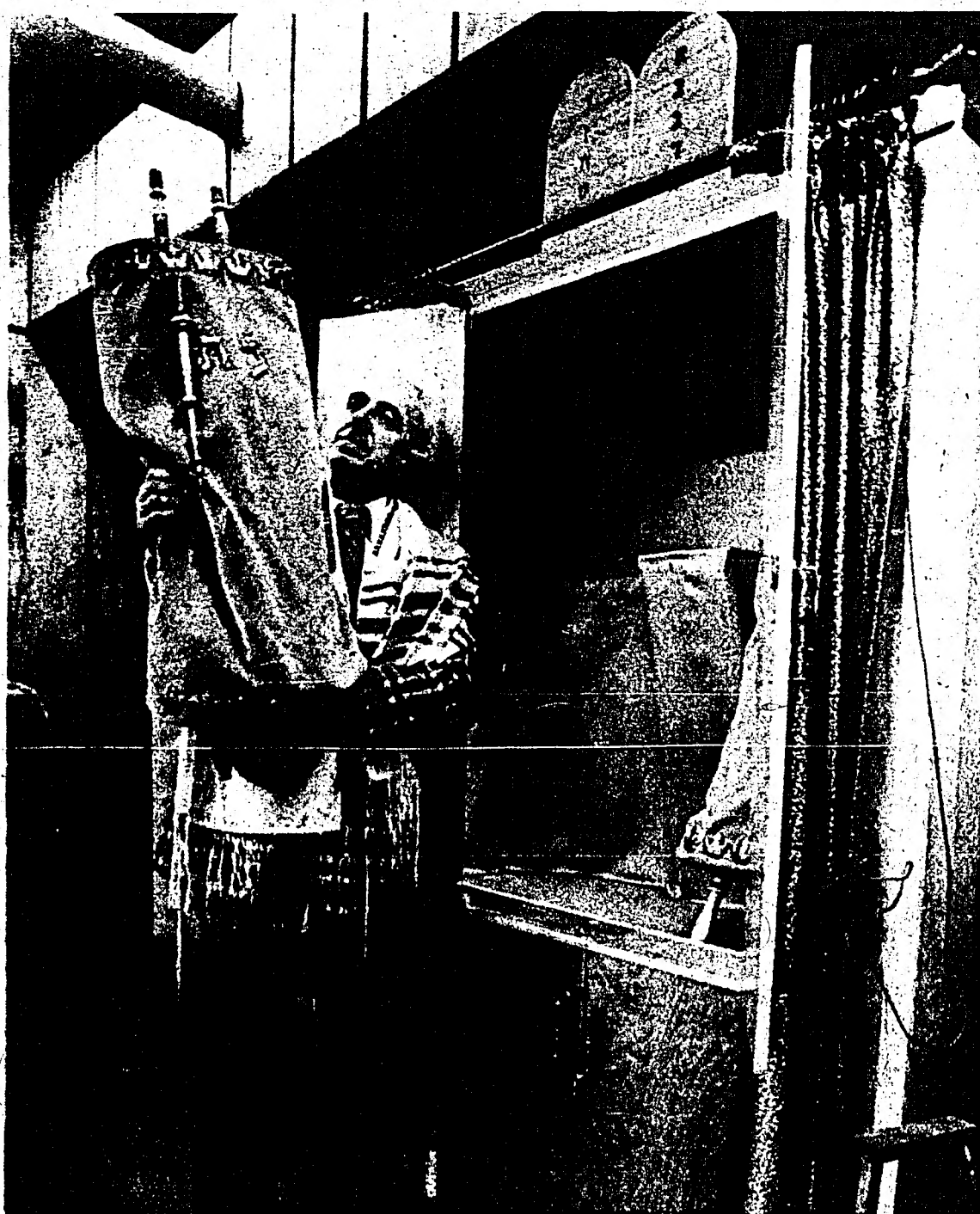
accord which would grant them "most favored nation" trading status in return for concessions on emigration. Such a trading status would be of enormous benefit to the Russian economy because it would mean their exports to the U.S. would face a tariff of about 8% rather than the current average of some 50%.

In spite of the temporary 18-month trade concession which the U.S. Congress recently granted to Moscow, the Russians continue to be cagey, if not hostile, to Jewish emigration for domestic and foreign reasons.

For one thing, the Soviets have many national groups with which to contend. Like the Jews, substantial numbers of Ukrainians and other nationalities want to leave their country of birth. The Soviets counter by retorting that if they accede to these demands, the fragile multinational character of the state would be compromised. As well, placing limits on Jewish emigration, the Soviets reason, may dampen widespread expectations about freer emigration among non-Jewish Russians.

Internal considerations aside, the Russians are worried how their Arab friends might interpret emigration. The Arabs in general and the Palestinians in particular are vehemently opposed to unfettered Jewish immigration to Israel: they feel that every Soviet Jew coming to the Jewish state represents one more setback to their cause of destroying or emasculating Israel. Indeed, it is a fear that runs deep in the Arab consciousness: Egypt's foreign minister recently demanded a 50-year freeze on Jewish immigration to Israel, which was hardly a coincidence. Moscow is understandably wary of offending Arab sensibilities, especially in light of the fact that the Middle East is still neither a Soviet nor an American sphere of influence; to be sure, the scramble for the Middle East

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(David Groskind photo)

Morris Zimmerman holds torah in the recently opened chapel in the Bloor Street YMHA. He is one of branch members who helped make the chapel possible. Entire cost was borne by Bloor members who voluntarily contributed to it. Torahs were loaned by Beth Shalom.

World News

Money illegally deposited, board report alleges

TEL AVIV [JCNS] —

A legal inquiry commission appointed by the Israel Corporation's board of directors has reported on the unlawful deposits of millions of dollars allegedly made by Michael Tsar, the former managing director, in the insolvent concern of Dr. Tibor Rosenbaum, the Hungarian Jewish banker living in Switzerland. These deposits are reported to have been lost and Tsar has been accused of mishandling Israel Corporation money. The IC has sent a copy of the report to Gabriel Bach, the state attorney, and has lodged a complaint concerning Dr. Rosenbaum with the Swiss authorities.

Tsar is accused in the report of concealing transactions with the International Credit Bank of Geneva and the Vaduz companies in Liechtenstein also controlled by Dr. Rosenbaum in a manner "as to lead astray the IC's managers." Tsar has also been accused of financial manipulations in a report by an inquiry team investigating losses by Zim, in which the IC holds a 26% interest. This was submitted to the state attorney.

Sharon resigns seat to rejoin military

JERUSALEM [JCNS] —

Major-General Arik Sharon, who led Israel's drive across the Suez Canal during the Yom Kippur War, has announced his resignation from the Knesset so he can rejoin the Israeli army.

Gen. Sharon, a member of the Likud (Alliance), is to be given a senior command post in the reserve forces — possibly as a prelude to his return to the regular army. He has indicated he is willing to serve under the present Chief of Staff, Lieutenant General Motta Gur, and Defence Minister Shimon Peres.

The flamboyant 46-year-old former paratrooper commander has been a vociferous critic of the Is-

rael government's defence policy since leaving the army a year ago. In his resignation statement to the Likud executive, Gen. Sharon bitterly attacked Rabin's administration declaring that if war came upon Israel again, it would be due in no small measure to the "weak" policies of the government.

In the meantime, Major-General Israel Tal, a former deputy chief of staff, who resigned last year from the army to take up a teaching post at Tel Aviv University, is also to return to the reserve forces. The army has not disclosed the nature of the commands given to Generals Tal and Sharon, but it is understood they have senior field commands.

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'Build but don't use' is advice on bomb

LONDON [JCNS] —

Professor Herman Kahn, the eminent American research scientist, visiting Jerusalem in 1966, advised his Israeli hosts to "make all the preparations to build yourself an atomic bomb at short notice — but don't actually build it."

His reasoning was that if it were known the Israelis had nuclear weapons, then the Arabs would set about acquiring them as well, thus increasing the possibility of an atomic conflict. He also argued that the United States would not look favorably on Israel's possession of nuclear weapons.

These arguments were very much in line with official Israeli thinking and, without concrete evidence to the contrary, this is still the case.

Since the reactor at Oran, near Dimona, went "critical" in 1964, no Israeli leader has denied that Israel has "nuclear capability."

But, equally, none has ever suggested that capability has been utilized for the actual production of nuclear weapons.

There have been reports from time to time in the past 10 years of an Israeli "bomb" — or of the existence of missiles with nuclear warheads. Most of these reports have been 24-hour "wonders" occupying newspaper headlines on a thin news day.

In a practical sense, this publicity suits the Israeli purpose, which, by mak-

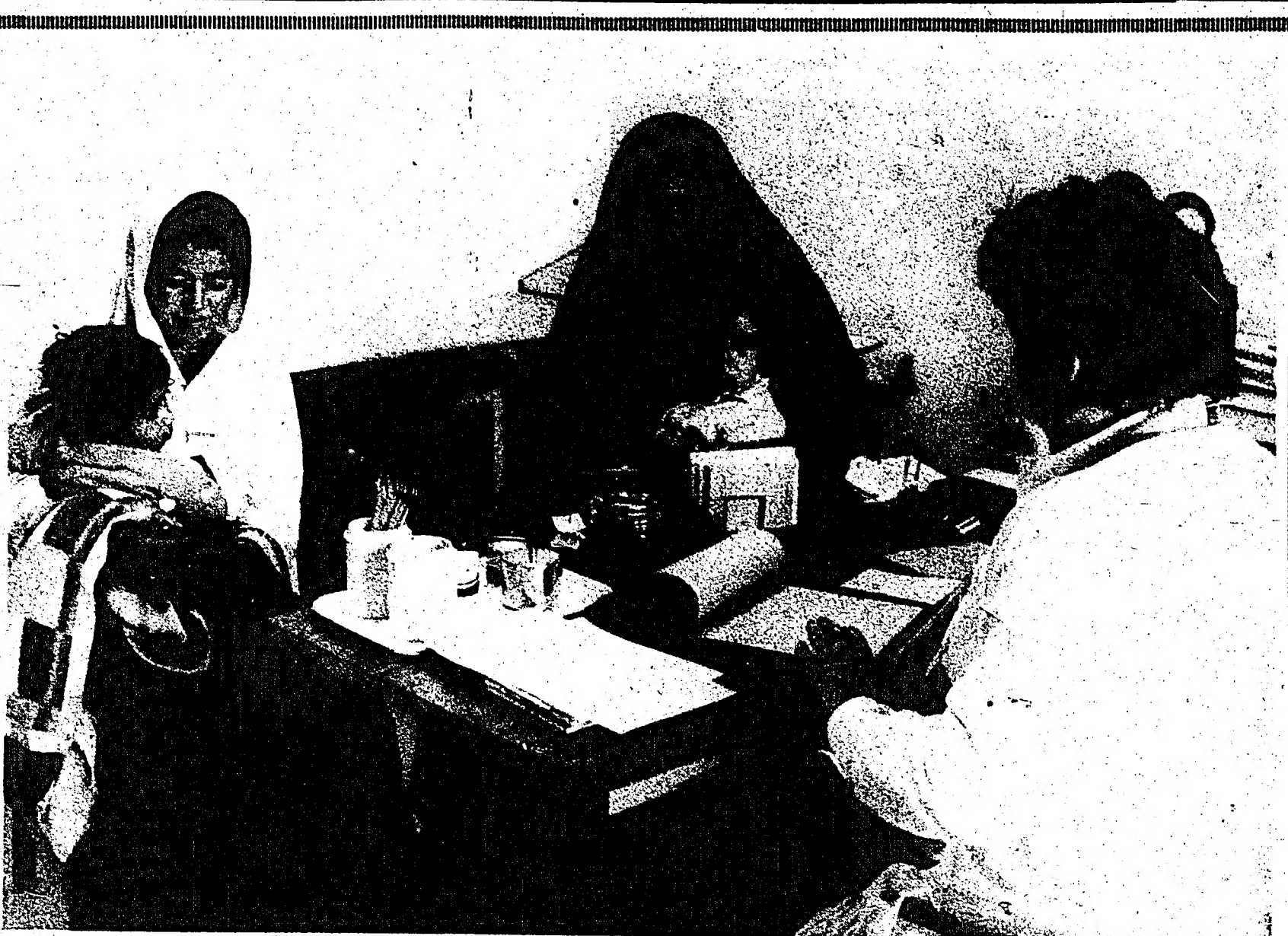
ing the Oran nuclear establishment out-of-bounds to visiting scientists and refusing to sign the nuclear non-proliferation treaty (which the Arab states have signed), clearly wants to keep the psychological deterrent option open. She seems to be succeeding.

As recently as December of 1973, Moshe Dayan told a questioner: "The Israel Defence Forces do not have any nuclear weapons." And a number of foreign scientists are prepared to accept this as fact.

They point out that the complicated process of manufacturing an atomic bomb, requires the construction of what is known among nuclear scientists as a chemical separator, a major undertaking. They have no sign that Israel has installed such a separator at Oran.

Even if she has managed to do this without knowledge of it reaching the outside world and has created some nuclear weapon, she has not tested it. Such tests would immediately be indicated on the ultra-sensitive apparatus used by both the Americans and the Russians to keep track of each other's weapons trials.

All that is certain is that Israel has the materials and know-how to manufacture atomic weapons and a missile of her own manufacture capable of delivering atomic warheads. Anything else is speculation.



CLINIC FOR BEDOUINS

Bedouin mothers bring their children for doctors' inspection in new modern medical centre recently opened in Beersheba. Equipped with sophisticated equipment, the clinic will give full medical assistance for Bedouins living in the Negev. (IPPA photo)

Policy must change Goldmann declares

By Sheldon Kirshner
CJN Staff Reporter

Nahum Goldmann may be a gadfly and a nuisance to many Israeli leaders but few deny he is one of the most outstanding, original and incisive thinkers to organized Jewry today. As president of the influential World Jewish Congress, and former president of the World Zionist Organization, Goldmann's ideas have often clashed with those of the Israeli government and Jews in the Diaspora.

Two of the most publicized clashes occurred within the last few years. In 1971, he was at odds with Jerusalem over whether he should meet President Sadat as an emissary of the government. A year later, he caused a celebrated flap by advocating the "neutralization" of Israel in a lengthy article in *Foreign Affairs*.

Now, in yet another controversial installment of his ideas, Goldmann suggests that Israel must change her policies and preconceptions if she is to emerge unscathed from the endless rounds of negotiations and bickering that lie ahead. Writing in the *London Jewish Chronicle*, Goldmann touches all bases as he analyses the prospects of peace and the possibility of amodus vivendi with the PLO.

Addressing himself to the harsh realities of the Middle East situation, Goldmann writes that radical methods must prevail in critical situations and "dangerous and threatening circumstances cannot be overcome by excessive prudence, by tactical manoeuvres and by the routine method of normal political life." He states emphatically that the time has come "to try" to achieve a breakthrough. Procrastination, Goldmann believes, will ultimately lead to a dictated peace.

As for the Arabs, Goldmann says they will have to "take a clear stand and to declare unequivocally if they are ready for full recognition of Israel and real peace." In his opinion, failure to do so would turn international public opinion against the Arabs and the PLO.

Pondering the possibility of a fifth round, Goldmann declares that war is "a suicidal policy": the Arabs' fighting capacity has improved since 1967, another war would cause "unimaginable" losses of civilian lives and the super powers would in any event prohibit Israel from scoring a decisive victory.

Goldmann takes a novel approach to the Palestinians. He maintains it is untenable for Israeli and



Nahum Goldmann

has recognized Israel, renounced his goal of establishing one secular state and condemned terrorism. Concurrently, Israel "would let them (PLO) know that it is ready to recognize them and will agree to negotiate with them once they have made their concessions."

Concluding his essay, Goldmann stresses "the time has come for very painful and unavoidable decisions." The postponement of such decisions — which was practically the policy of Israel for 26 years, certainly that of the former (Meir) government — in the hope that the status quo will last (the great error of some military leaders which led to the calamity of the Yom Kippur War), has proved to be an absolute failure.

Goldmann, who is a visionary if nothing else, warns that the "greatest danger is for Israel to live in the illusion that the status quo can continue and that time works for Israel. Time runs out very quickly and it is the major duty of those who are responsible for Israel to initiate a courageous policy, force the people to give straight answers to difficult questions, (and) not allow them to escape the realities."

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Many Israelis stop reading newspapers

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT —

Many Israeli news addicts have almost stopped reading newspapers and listening to news broadcasts. The avalanche of gloomy reports — political and economic — has been so overwhelming in recent weeks that, in the words of one escapist, "you have to be a masochist even to scan the headlines."

Indeed, the headlines are pretty horrid. They proclaim that the PLO is welcomed into the UN and the International Air Transport Association while Israel is thrown out of the European section of UNESCO and the Asian Soccer Federation; that the Arab countries are piling up billions in unspent reserves while Israel piles up millions in debts; that immigration is dropping while emigration is growing. Perhaps most troubling of all, post-Rabat headlines convey a sense

of growing Arab unity, in contrast to continued bickering among Israelis, who often seem to be more intent on fighting one another than on preparing for a possible conflict with the Arabs.

Personal news black-outs are, of course, not very effective. Even those who close their eyes when they pass a newspaper kiosk and stuff their ears with cottonwool when a news broadcast comes on the air cannot keep their ears and eyes closed all the time.

When they go into their local supermarket, they are bound to see the crowds grabbing up everything in sight which is still being sold at the old, pre-devaluation prices.

When they visit their next-door neighbors, they are bound to notice that the husband has been called up for reserve duty once again and that the son has just returned from a special anti-terrorism

course for high school students.

Yet in most spheres, behavior is extraordinarily normal. Attendance at this season's soccer games has reached new heights, while Israel Philharmonic Orchestra concerts, now being conducted by Leonard Bernstein, are, as always, sold out.

"The situation" does not even prevent Yiddish mamas from being Yiddish mamas. Despite threats from Arafat, Sadat and Assad, they go on arranging music lessons for their sons and visits to the orthodontist for their daughters.

Most extraordinary of all, people worry about possible missile attacks and yet plan to enlarge their families. Never, in fact, have the maternity wards been so crowded. Last month at the Negev Central Hospital in Beersheba, for example, there were 611 births as compared to 500 in normal times.

Life, it seems, goes on.

'Multiculturalism is a permanent government policy'

The National Film Board participates in the Multicultural Program.

The National Film Board of Canada, instrumental in making Canada better known the world over, has always distributed its films in many languages to countries abroad.

The National Film Board inventory includes films on many ethno-cultural groups made in the course of regular production. Multi-media classroom materials on history, prepared for primary and secondary school students, often

touch on the multicultural character of Canada.

More specifically, the National Film Board participates in the Multicultural Program in its production of new films, in the translation or "versioning" of films from English and French to other languages, and in their promotion and distribution.

RESEARCH

The nature of the National Film Board's Multicultural Program is a result of research done by the Library Services Division to evaluate interest in films scripted in other languages besides English and French. The objective of this research was to discover which ethno-cultural groups were interested in having films available in their ancestral languages, and what types of films would be most useful. Members of many different cultural groups participated in this study.

PROGRAMS

As a result of this research, the National Film Board is at present engaged in the production of new films and multi-media materials on the

history, culture and life-styles of ethno-cultural groups in Canada.

In addition, the National Film Board has prepared 1500 prints of more than 100 different film titles selected as a result of the research project. These films can now be offered to Canadians in eighteen different languages. They are available free of charge.

We hope that these films, now available in various languages, will prove not only entertaining but educational and informative.

To get further information of films available and on loan conditions, interested groups or individuals should contact the nearest National Film Board office, or mail this coupon to:



John Munro
Minister Responsible
for Multiculturalism

John Munro
Ministre chargé
du Multiculturalisme

National Film Board
Multiculturalism Program,
P.O. Box 6100,
Montreal,
Quebec
H3C 3H5

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Should material not be available in this language, please state your preference of English or French.

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Multiculturalisme
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Eleanor Marvin, national president of the U.S. National Council of Jewish Women, thanks artist Chain Gross for his "Freethem Now" artwork, donated to the Women's Plea for Human Rights for Soviet Jews, a coalition of Jewish women's organizations under the NCJW's chairmanship. Many groups throughout the U.S. and Canada held programs on Human Rights Day.

Golda still involved in decision making

'We know how to remain calm'

By LEWIS LEVENDEL
CJN Associate Editor
TORONTO

Golda Meir, in an exclusive interview with *The Canadian Jewish News*, termed "ridiculous" the notion that the Israeli government never makes a policy decision without consulting her.

"However, that doesn't mean people in government never talk to me," said the 76-year-old former prime minister with a smile. She was commenting on reports she was still very much involved in the decision-making process of the Jerusalem government.

The brief interview took place before she left the Inn on the Park for Beth Tzedec Congregation to give her second major address during her one-day visit to Toronto sponsored by the United

Jewish Appeal.

Mrs. Meir, who first visited here in 1918, termed this city's Jewish community "a devoted one ... with always wonderful leadership." She said she remembers well the excellence of Jewish education in Toronto.

Turning to Israel, she said that reports of a depressed mood are inaccurate. "It is a mood of realism — of a sensible, rational people who are naturally worried about the situation. We see the facts and know how to remain calm."

In the midst of a month-long, fund-raising tour in North America and Europe, Mrs. Meir looked tired. She said she had especially enjoyed meeting and talking to university students during her trip. Since leaving government in the middle of last

year, she has been very busy travelling in her own country and abroad. She said she had no immediate plans to write a book.

Later, that evening, 5,000 persons jammed the Beth Tzedec synagogue here to hear Golda's 50-minute address. Security was tight, with plainclothes police and volunteer security people at every door, and others looking down on the audience from many vantage points.

Given a 45-second ovation after being introduced by Murray Koffler, she began her speech with a Yiddish expression — "May there be happiness among the Jews."

Despite continuous warfare and economic hardship, Mrs. Meir pointed out a number of positive things that have occurred for Israel and Jews.

"Who would have thought five years ago we'd live to see 100,000 Russian Jews in Israel — alive, working and creating," she said. "And there's no Jewish refugee problem in the world. No Jew need be a refugee."

Moving on to politics, she termed Canada as "one of the good, true friends of our country" to some applause.

Discussing Israel's isolation in the world, she declared "we'll only come to the conclusion we're

isolated when you isolate us." She affirmed Israel is willing to negotiate with anyone, "but one thing is impossible. We will not sit with a murderer with the same gun he went with to the UN ... and have him tell us we must be destroyed."

Her right hand jabbing at the air, she pointed out that a tiny amount of Arab wealth could have resettled the 1948 Arab refugees. "But the Arab leadership did not want to

resettle them; they wanted to use them for political purposes." She ended her address with a plea for more Jews to settle in Israel, and with praise for the Temple Emanu-El choir which sang at the Beth Tzedec rally, and earlier at the Inn on the Park.

Eddie Creed, UJA campaign chairman, thanking Golda, called her "Israel's

greatest asset" and promised "we will not leave Israel isolated." Joan Lipson, UJA women's division chairman, presented a Canadian hand-made quilt and an oil painting to a delighted Golda.

And then, the grand old lady slowly moved out of the hall, waving farewell to her audience, some of them in tears.

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Pasis is first of faith to attain CASA post

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — When he was elected third national vice-president of the Canadian Advertising and Sales Association recently, Leslie J. Pasis became the first Jew ever to attain national office in the association's history.

Mild-mannered and soft-spoken, Pasis doesn't quite fit the image of a fiery trail blazer, yet that is exactly what he is. Only for "fiery" substitute "quietly determined."

It was anti-Semitism that started it.

A Hamilton businessman in his early 50's, Pasis has for many years been active in many organizations, both Jewish and non-Jewish, and has served on various civic committees. He has also for many years been a member of the Hamilton Advertising and Sales Club. Eight years ago, after successfully filling minor positions, he decided to run for office.

"Les, you'll never make it," he was told by another member on election night.



Leslie J. Pasis

When the astonished Pasis asked why, the other, a man in a prominent managerial position for the city, replied: "Nothing against you personally ... only, well, because you are Jewish!"

That did it. Defeated on that first occasion, Pasis tried again the following year and was elected a director. While holding that office, he was asked to conduct a sales course for the club. It was so successful that when his two-year term was over, he was nominated vice-president and won.

In 1972 he became president, the first Jew ever to hold office in the Hamilton club's 63-year history.

Pasis is immensely proud of that. "I don't like to push myself," he explains. "I like to feel I am wanted." Obviously there is also the matter of not being wanted because he is a Jew. As an active and involved member of the community at large, he also sees himself as an ambassador of the Jewish community to the Gentile community, and the challenge of anti-Semitism was one he could not ignore.

His year as president was among the most successful in the Hamilton club's history and came to the attention of the national president. Pasis was asked to run for office in the CASA but, declined. And so the president came personally from Montreal to Hamilton to persuade him to accept the nomination.

His manner is calm and unhurried and for a man who has moved a large gift store to a new location only a few weeks before Christmas, that is quite a feat. But perhaps that is his secret for being able to accomplish so much. The list of offices he has held, committees on which he has served and things he has done is far too long to mention. It goes back all the way to the time he was a youngster in the AZA fraternity of B'nai B'rith and personally persuaded the great Duke Ellington to play for the patients of the Mountain Sanatorium

and provided a motor-cycle escort when the musician departed because of lack of time between performances.

He hasn't stopped since. Pasis would have liked to have become a lawyer, but after one year at McMaster University he had to drop out in order to help support his mother. Today he and his wife still live in the same house in east Hamilton which they have owned for many years.

"We're the only Jews left in east Hamilton," he says laughingly, "but why move? We like our home, we like our neighbors, they like us, so why bother with a new mortgage and all that just because everybody else moved to the west end?"

In a convincing performance relying heavily on typical Jewish jargon and a booklet issued by the Soviet consulate entitled *Soviet Jewry: Fact and Fiction*, Ainfend off questions of harassment and discrimination against Jews in the USSR from the well-informed panelists Aaron Deitcher, a grade 11 student, Bonnie Honig and Jordan Charness built in grade 10.

The students in the audience, armed with more questions than time would allow to be answered, were very interested in "Boris" justification of the treatment of the Zalmanson family.

Grade 10 student Sandi Lipshitz, head of the committee responsible for the program of activities felt "we got the kids interested right away ... not like other projects which were like flogging a dead horse" and as Rabbi Possick later noted not one student made a move to leave at 2:30 recess.

"The kids are doing it; this is good to see."

Soviet program features debate

By JANICE ARNOLD

MONTREAL — "Soviet Jewry Week" started off on an enthusiastic note with a mock debate between high school students of the Hebrew Academy in Outremont and "Boris", alias Steve Ain, assistant director of Canadian Jewish Congress, under attack as "a representative of official Soviet policy."

The week, the first project of its kind, was coordinated by Stan Urman of the Montreal Committee for Soviet Jewry with two goals in mind — "increase awareness and spur action" on the part of the students.

The busy schedule during the school week included a telephone call directly to a Soviet Jew and heard by all students over the address system, a discussion with a Jew who successfully left the Soviet Union, a showing of the film *Let My People Go*, sensitivity sessions, and a contest to discover what the letters "J.E.W.S." really mean.

An information booth manned by students distributed fact sheets and instructions on how to send a letter to a Jewish family or a prisoner in the USSR. Throughout the school, posters proclaimed "Freedom Now" and "I am my Brother's Keeper."

"There are two purposes of Soviet Jewry Week. One is education and the second is to get the students involved. We must help our brothers in the Soviet Union and not forget even though we live

in calm here," said Rabbi A. Moshe Possick, principal of the 165 students school.

Each day of the week was given a different theme, such as Zalmanson Day in tribute to Sylvia Dr. Michael Shtern Day, for the endocrinologist facing trumped-up charges for his request to emigrate to Israel, and Prisoner of Conscience Day when students wore penitentiary uniforms and cooked a meal of "water, potato, and a few black beans" to simulate prison life in the Soviet Union.

In a convincing performance relying heavily on typical Jewish jargon and a booklet issued by the Soviet consulate entitled *Soviet Jewry: Fact and Fiction*, Ainfend off questions of harassment and discrimination against Jews in the USSR from the well-informed panelists Aaron Deitcher, a grade 11 student, Bonnie Honig and Jordan Charness built in grade 10.

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"The kids are doing it; this is good to see."



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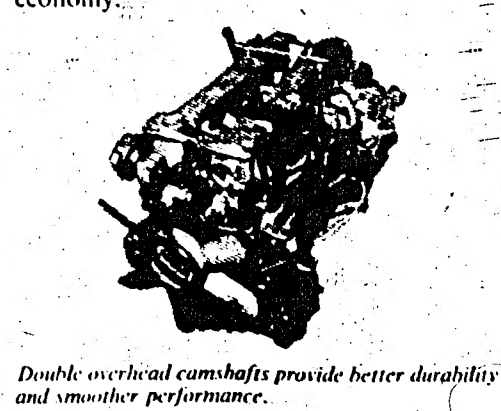
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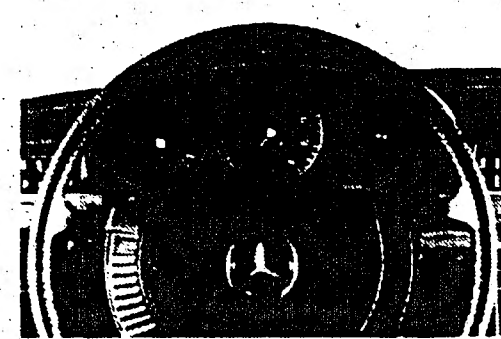
It remains to be said that the 280S has a top speed in excess of 100 miles per hour, and cruises very happily at 70 and 80 miles per hour. While not blindingly quick off the mark, the 280S provides a timely balance between performance, efficiency and fuel economy.



Double overhead camshafts provide better durability and smoother performance.

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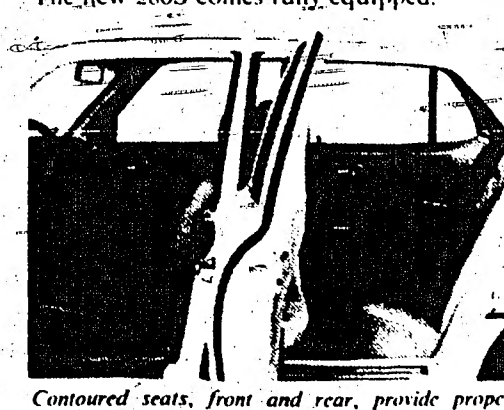
It has massive four-wheel disc brakes. The front suspension is the same zero-offset suspension featured in the 450 series. Should you have to brake really hard, should one wheel slip or skid on a bad road surface or chuck-hole, the car continues to steer straight and true.

Front and rear anti-sway bars, teamed with independent suspension all round takes you through corners with a minimum of sway or body roll.

Indeed, one driver reported: "Cornering involved no more exertion than driving in a straight line. You just go round the corner. There's no feeling that the car is hunting for the right line."

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Contoured seats, front and rear, provide proper support even during long trips.

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Editorial

The Canadian Jewish News

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Holocaust elicits little response from our younger generation

It is a fact that an alarmingly high number of Jewish youth know little or nothing about one of the most significant and anguished periods in Jewish history, the Holocaust.

Place names such as Auschwitz and Treblinka, bleak monuments of man's inhumanity to man, hardly elicit knowledgeable or sensitive responses from Jewish teenagers or young adults today. The concentration camps, the ghetto uprisings or the events which culminated in the "final solution" have been lost in the mist of time. It is not surprising that the Israelis were almost as shocked by the revelations of the Eichmann trial as they were of the unbelievable ignorance displayed by their youth with regard to the mass murderer in particular, and the Holocaust in general.

To ask why such a profound ignorance exists is a perfectly legitimate question today, particularly at a time when the future of the embattled state of Israel seems at stake. Basking in the material comfort of North American life, we find it incredibly easy to forget what transpired 30 years ago and even easier to rationalize the future. Without a proper appreciation of the Holocaust, it is high well difficult, if not impossible, to grasp the centrality of Israel to Jewish existence.

Cognizant of the deplorable lack of knowledge and understanding among Jewish youth about the Holocaust, leaders of American Orthodox Jewry recently called for intensive study of the subject. Harold M. Jacobs, president of the Union of Jewish Congregations of America, asserted that the memory of that "infamous era must be retained as an inspiration to the success of

generations of Jews to live their lives as a continuation of the lives of the martyrs, and to perpetuate through their lives the ideals and values that could not be destroyed in the attempt at the final solution."

Rabbi Norman Lamm, spiritual leader of the Jewish Center in New York City, cautioned that Jewish religious schools "must not be biased towards the policy of teaching of the Holocaust," adding that "many millions were killed in World War II — non-Jews and Jews, religious and secularists, believers and atheists." He stressed, however, that "Jews were the only ones doomed solely because they were who they were — not because of what they did or believed. This made the Holocaust unique: Just being a Jew was a death warrant." In a unanimous resolution, delegates at the union convention declared:

"There is a whole generation of Jews which has arisen in the last three decades since the Holocaust and they must be made to know of what happened, not only as a monument to the dead but, more so, as a dedication to the living."

The resolution urged boards of Jewish education to make the study of the Holocaust a major part of the curriculum and recommended appropriate texts and teaching materials, essay contests, commemorative posters and expositions within and out of the school environment.

It is hoped these resolutions do not go unnoticed in Canada. The Holocaust must be remembered as a legacy not to be forgotten and as a warning that those who neglect the past may one day have to relive it.

Abie Nathan continues fight to terminate Middle East conflict

Abie Nathan is a persistent man who simply cannot believe war between the Arabs and Israelis is necessary or inevitable. Incredulously, he holds the view that peace is possible if people really want it.

Unlike so many men of his kind, Nathan backs up his heralded words with lots of action, and is quite willing to risk personal bankruptcy for the sake of upholding an idea.

In 1966, for example, he bought a rickety old biplane and flew it to Egypt in a spectacular attempt to gain an interview with President Nasser and thus alert the complacent world to the dangerous nature of the simmering Arab-Israeli dispute. Nasser refused to see Nathan and peace suffered a grievous setback.

But Nathan, if nothing else, is a stubborn man. And so, in the following year, he repeated his solo flight to Egypt and this time the bemused Egyptians allowed him to talk to a senior official at the foreign ministry. On his return to Israel, however, Nathan was hustled into prison, accused of having travelled to an Arab land illegally.

The Six Day War appeared to deal a fatal blow to Nathan, a prominent Tel Aviv restaurateur and an ex-El Al pilot. It seemed as if nobody was listening to his insistent plea for peace and brotherhood. Still, Abie was not discouraged. He really meant to bring peace to the troubled Middle East, whether or not the Arabs and Israelis liked it.

He sold his famous — and profitable — California restaurant, a good part of his valuable art collection and started looking for a ship. A ship? Abie had a brainstorm. He would establish a pirate radio station. The Voice of Peace, aboard a freighter and broadcast messages of love and peace to the Arabs and Israelis. The idea firmly implanted in his fertile imagination, Nathan went off to Holland and the United States on a fund-raising tour. He gathered together \$25,000, poured in his life savings and

purchased a ship.

Then he recruited a crew of idealistic and adventurous volunteers and set sail for Israel. He reached Israeli waters in the spring of 1973 and began broadcasting. The Voice of Peace was an instant success in terms of an audience, if not in actual advertising revenue, because everyone was at once enchanted, repulsed, entertained, and certainly attracted to Nathan's sincere and flamboyant personality, even if no one took his nightly sermons very seriously.

On the eve of the Yom Kippur War, the Voice of Peace, which broadcast a winning blend of music and commentary, was not only desperately short of cash but terribly in need of crew members. There was talk that The Voice of Peace had had its day. On Yom Kippur day, Nathan's ship was anchored a few miles off the Egyptian coastline. He heard the whine of jets and roar of artillery, but could hardly believe his ears. The Arabs had flagrantly disregarded his advice. War had erupted, and the Israelis, disdainful of peace and brotherhood, were fighting back! The Voice of Peace sank under the weight of the fourth Arab-Israeli war in a generation.

We had all but forgotten about Abie Nathan until the other day, when we noticed a small item in the newspaper. Dated Beirut, the report read: "Self-styled Israeli peace pilot Abie Nathan arrived in Beirut from Paris last night but was arrested and ordered to leave the country."

It is hard to tell where he might turn up next, but if the past is any indicator of his unpredictable activities, we would not be surprised at all if he decided again to campaign for peace in his own inimitable style. Nathan, you see, won't take no for an answer. He will not bow to the dictates of realpolitik. He refuses to believe the Arab-Israeli confrontation is a latter-day version of the Thirty Years' or Hundred Years' War.

We wish him the best.

Chinese have shamed themselves by blatantly mixing art with politics

The Chinese, who suffered the indignity and stupidity of imposed isolation for more than a generation, are now playing the same kind of sordid political game they always accused others of practising against them in the past. In true big power fashion, the Chinese have become rather adept in the refined art of Machiavellian politics.

Recently, in a stunning display of their craft, the Chinese cancelled a press preview of an exhibition of Chinese archaeological art at Washington's National Gallery of Art rather than agree to admit Chinese Nationalist, South Korean, South African and Israeli newsmen to their acclaimed show.

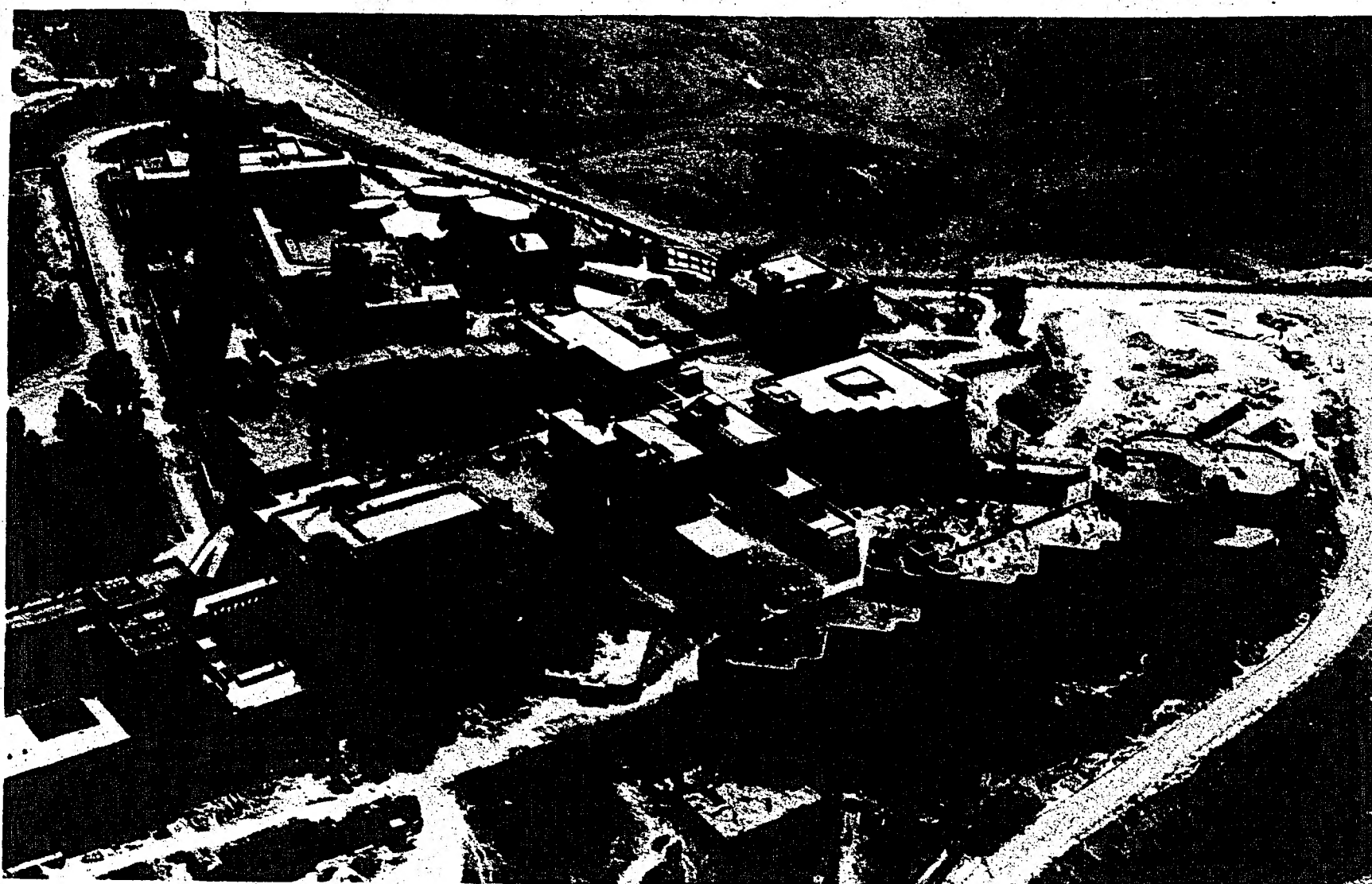
We hold no brief for the Nationalists, Koreans or South Africans; they have each compiled disgusting and deplorable records in racial and political oppression. We also understand that Peking, to put it ever so mildly, is not favorably disposed toward Israel, which it incessantly labels racist,

expansionist and imperialist.

However, the Chinese attitude is completely irrelevant and totally besides the point. The Chinese, whose exhibit should be open to all people and all nations, simply have no business — indeed they have no right — to arbitrarily decide who shall or who shall not attend their show.

As Katherine Graham, publisher of the Washington Post, put it: "I don't think the Chinese government should be able to dictate the terms of access to an art exhibit to this country."

It is regrettable that the Chinese have stooped so low; they have blatantly mixed art and politics and it does not matter that this is a common practice in China. The Chinese, a great people, have only succeeded in bringing shame to themselves and in heaping undeserved abuse on their marvellous national treasures.



The educational problems of the disadvantaged in Israel, considered a priority second only to defence, are the focus of study and action of the National Council of Jewish Women Research Institute for Innovation in Education. It is part of the school of education (in foreground) of the Hebrew University in Jerusalem. The institute was recently dedicated during NCJW summit meeting.

Christian shares the anxiety of Jewry, joins our prayer for peace in Israel

By DOLORES NICHOLLS

I attended a shloshim for Berl Laufer at the Shaarei Tefillah Synagogue recently. I once spent a short time in his company at a banquet for the Friends of the Hebrew University in Jerusalem.

I went to the banquet with friends who were seated close to the head table but I couldn't sit with them. They looked around for one of their friends with whom I could sit and they saw Berl Laufer, his wife and daughter and one empty chair at their table. "What luck!" they told me. "Next to Elie Wiesel (who was the speaker), the nicest guy in the room ... possibly in Toronto."

Indeed, Berl Laufer was another Elie Wiesel: a survivor of the death camps, one of the witnesses, and therefore, one of the messengers. He shared some of his concentration camp experiences with me that night, and I was indeed honored to hear him tell his tales. When Wiesel spoke later, I remember he said we ought to gather the tales of the survivors even though we are not worthy of those tales.

When Wiesel spoke at Berl Laufer's shloshim, his sorrow was so intense I could feel it throbbing in the room. I could almost reach out and touch his sorrow. The survivors, the witnesses, the messengers who have such tales of heroism, despair, and human grandeur and degradation to tell us ... they are dying ... slipping away from us.

The Berl Laufers are the spiritual giants of our generation. They have come through hell. They have seen the worst man can do to man. They are not "blind to the shadows of death, but have walked through its valley." Having survived, how did they remain sane? And how did they resist suicide? And yet ... and yet ... the Berl Laufers and Elie Wiesel among us can laugh. They tell funny stories. They trust other people. They sing, pray and dance. They even raise Jewish children.

Think what that means! Having lived through Bergen-Belsen and Auschwitz,

having seen what the world does to Jewish children, how do they dare to raise Jewish children? It's insanity! And yet ... they are living "that great 'nevertheless' which has always been the secret of the enigmatic optimism of Judaism." They are "witnesses" whose like the world has not seen.

When Wiesel's son was born, I rejoiced to learn that joy had come to him. It was so important to me because he has become a symbol of all survivors ... even a symbol of the Jewish people. But at the shloshim, I heard him speak of his fear for the future of the Jewish people. I remember that in one of his books he said he no longer felt fear ... that he had gone somewhere beyond fear. Now it seems that not only joy has returned to him, but also fear. The despair in Wiesel is like an open wound.

I want to say that I, a Christian, share the anxiety and fear of the Jewish people. Dr. Franklin H. Littell has quoted Psalm 129 in the latest newsletter of the Christians Concerned for Israel:

"Let Israel now say: Many a time have they afflicted me from my youth; yet they have not prevailed against me. The plowmen plowed upon my back; they made long their furrows. Yet the Lord is righteous; He cuts asunder the rods of the wicked. Let them be confounded and turned back that hate Zion!"

Amen and Amen."

The Christians who love Israel are few, but we are here with you. Some of us have learned from the Holocaust. And we remember. Let us stand beside you now and share your anxiety and suffering. Know that we, too, lie awake at night ... that we pray with you for the peace of Jerusalem ... that the God of Israel is our God ... that the people who gave us Jesus Christ are our people ... that whoever slanders and hurts a Jew, slanders and hurts us. By the grace of the God of Israel, I am more than a guest in the house of Israel ... I am a son ... a

spiritual son of Abraham. I make bold to claim that we Christians are part of God's unbroken covenant with Israel. Your people are my people. When you are hurt, I feel your pain.

I share your sorrow at the loss of Berl Laufer. Nothing is so eloquent, nothing in words or speech or art makes us so conscious of the pressure of goodness and God upon us as does the humble, simple, self-effacing life of a good person.

In spite of the sorrow at his loss, in spite of anxiety, fear and despair, let us say together, "nevertheless." Give no posthumous victories to the Nazis. It is not a time to despair. It is a time to struggle and hope and pray ... together. It is a time to remain sane and resist suicide. It is a time to laugh as so many of Wiesel's characters laugh ... with insane triumph in the face of evil. Madness! ... "but a warning to men everywhere to resist madness."

Do not yield to despair. Life and love and God are not defeated.

Hate and ignorance and greed are not the real powers of this world.

The Hamans die on the gallows they build for others.

The Hitlers die in the bomb shelters. And those who hand their lives over to lofty but pitiless policies are not spared by them in the end.

The grave has not been dug that is deep enough or dark enough to kill the spirit of life.

The tomb has not been built that is cold enough or strong enough to kill the spirit of love.

Quotation marks indicate phrases used from Dr. Emil Fackenheim's lecture: "The Human Condition After Auschwitz: A Jewish Testimony a Generation After," B.G. Rudolph Lectures in Judaic Studies April, 1971.

Dolores Nicholls is a non-Jew residing in Bolton, Ont.

We heard Canada was freest nation

Future glows for Soviet immigrant family

By DAVID BOWMAN
(Second of Two Parts)

MONTREAL —

Stan Zeman's astonishment was visibly apparent.

"Imagine, the prime minister stopping to talk to two Jewish boys, just like that," he exclaimed, recalling his surprise at seeing Pierre Trudeau chatting informally with the youngsters during a visit to a Jewish school

in Toronto. Stan had watched this "event" on a TV newscast.

Until last January, Stan's home had been Kiev, and in Kiev, apparently, political leaders are heard but rarely seen.

In Canada, Stan Zeman (not his real name), his wife Ruth and their two children, Victor, 10, and Vera, 4, have found what they wanted.

"In the Soviet Union we heard that Canada was the freest of Western nations,

freer than the United States and safer," explained Stan. "Most of our information came via radio programs such as *Voice of America* beamed in from the West."

Immigrants coming to Canada may be admitted through one of two ways: they may be sponsored by relatives already resident here, or they may be sponsored by the federal government. The Zemans fell into the latter category.

Upon their arrival at Montreal International Airport they were taken to the downtown Hotel Colonnade where they remained for two weeks, courtesy of the Department of Manpower and Immigration.

Then, with the help of the Jewish Immigrant Aid Services, they found an apartment of their own. More recently, they have moved to a spacious, bright apartment close to one of the Montreal Jewish community's centres.

Stan was enrolled in a 30-week French course run by Manpower and Immigration and was concurrently given \$600 a month to care for his family. Shortly after the Zemans' arrival here, three grandparents and a brother followed.

As the French course drew to a close Stan began looking for work as a radio and TV technician, a trade he had learned and used in Kiev. His first two job possibilities, referred to him by Manpower, proved unsatisfactory. But the day *The Canadian Jewish News* spoke with him, he had completed his first day at a third company and this time felt he had found what he had been looking for.

"No, I wasn't nervous," he smiled. "I know my job well."

Ruth Zeman was a qualified librarian in Kiev but she'll have to wait until she acquires a working knowledge of English and French before she can resume work in Montreal. As yet, neither Ruth nor Stan

ask the rabbi

Talmudic law has no provision for an appeal from Beth Din

1. Does Jewish law recognize the right of appeal from the findings of a Beth Din and to whom should such an appeal be addressed?

There is no formal right of appeal in Talmudic law or rather there is no reference anywhere in the Talmud to such a right. However, there are rules regarding a Beth Din that has given a wrong decision and in certain cases the judge guilty of this had to make restitution out of his own pocket. In the state of Israel, there is a Rabbinical Supreme Court of Appeal. Before this was established (in 1921), a number of rabbis argued that such an institution was contrary to Jewish law.

Against this it was argued that while, as we have noted, there is no such institution in Jewish law, yet various communities are known to have set up something very like it on the grounds that in civil matters the community has a right, given to it by the Torah, of introducing enactments (takkanot) to promote the welfare of the community.

In Britain, alas, there is no machinery for an appeal against a decision of the Beth Din. It should, however, be remarked that all this applies only to civil cases. In ritual matters or purely religious law, for example whether a certain food is kosher or whether a marriage is valid and the like, the decision of a Beth Din or Court is not required. Here, if a rabbi fully conversant with the law is convinced the Beth Din has erred, it is exactly the same as if an individual rabbi has erred and his peers have the right, indeed, the duty to rule otherwise. It is true that on grounds of professional etiquette, the Talmud normally frowns on a rabbi giving a decision contrary to that of another rabbi, who has first been asked for a ruling. But, obviously, a good deal depends on the nature of the case and it is nowhere suggested that where a clear error has been made the decisions must at all costs be upheld.

Jewish law does not recognize decisions made by authorities with claims to infallibility.

Prayer for travel

2. What is the minimum distance that a person should be intending to travel before reciting the prayer on undertaking a journey?

The Shulchan Aruch (Orach Chayyim 110:7) rules that the minimum distance is one parasang a Persian mile, about 4,000 yards.

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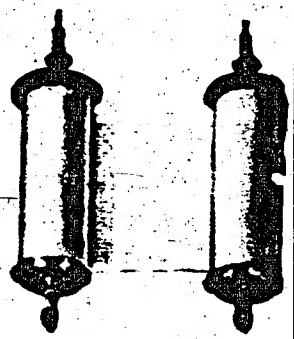


One of the 52 persons injured in a hand grenade attack in a Tel Aviv cinema is brought to hospital. Two persons died in the attack. Terrorist also was killed.

(IPPA photo)

Do you pray or carry out mitzvot?

Use every minute to draw closer to G-d

sparks
from
the
torah

By RABBI MEIR GOTTESMAN

Parshat Shemot
Ra'oh ra'ti et ani ami... I have surely
seen the affliction of my people...

Nothing's cheap these days — not even
the World to Come...

A poor man once cried to the saintly
Chofetz Chaim, "Rabbi, I struggle so hard
to eke out a living in this world, will I at least
get a good portion in the next?" "How
many hours a day do you work?" the Rabbi
asked. "Day in and day out, 14 hours a day."
"And how much time do you spend
praying and doing mitzvot?" "What can I
do," the man sighed. "I have such little
time..." The Chofetz Chaim laughed.
"Imagine, you spend so many hours
working and there's so little reward — how
much can you expect from the next world
when you spend even less time on it..."

Every minute and every place is the right
time to draw close to G-d. That's why we
find an interesting thing... When Moses
was in the desert, the Almighty suddenly
appeared to him in a burning bush — but
Moses was skeptical if it was the "real
thing"... "There are so many shuls,
the Almighty could reveal Himself to me — why
should he suddenly show up in a middle of a
wasteland?" But the Ribono Shel Olam told
him — "Moses, you have it all wrong...
Kee hamakom asher atah omid, admat
kodosh hee — every place that a Jew stands
can be a holy place, when he decides to
serve G-d there..."

Not every Jew can sit in shul the whole
day and say Tehillim. But sometimes G-d
makes it that a person should constantly be
busy, or should have worries, because the
Almighty longs for a busy man's prayers, or
a troubled person's mitzvahs, more than the
Torah of saints... (Chofetz Chaim)

But no Jew can really serve G-d unless
he cares about his fellow Jews as much as he
does about himself. Take Moses, for
example... When Pharaoh's daughter
found the baby Moses, he was crying — but
it was a strange cry. He was only three
months old — v'he'ney na'ar bocheh — but
he was crying like a na'ar, a full grown
youngster... Everyone wondered, where
did he suddenly get such a loud voice? But
Pharaoh's daughter understood... "mee-
yaday ho'ivrim zeh — it's not just this baby
crying, but the voice of every Jewish child
is also in his cry... and that's why it's so
strong..." When a Jew prays, it should
never be just for himself and his family —
no Jew is healthy if one Jew is sick... (Meir)

Ainay Yeshoreem)

It's good to be humble, but when it comes
to helping fellow Jews, no one should be shy
to take the lead... But we have to make
certain that when we help others, we are
careful about their feelings. When G-d
chose Moses to lead the Jews, He told him
... shal n'olecha may'al raglecho... "take
your shoes off..." What difference did it
make to the Almighty? But He told Moses
... "when a person wears shoes, he can walk
on gravel and thorns and it won't bother

him. But when he takes them off, he feels
every little thing... When you walk in front
of the Jews, make sure that it's with your
"shoes off"... that you feel every tzorah and
pain that they do... that is a true leader..."
(Olelot Ephraim)

Pharaoh wanted to kill all the Jewish boys
in his day, and Sadat wants Israel to freeze
its population in our day. Pharaoh failed,
and Sadat will fail... G-d has promised us
— ka'asher y'anu oto, kayn yirbeh v'chayn
yifrotz — literally, the more they will afflict

the Jews, the more they will multiply — not
just in ancient times, but in every
generation. G-d has promised that our
enemies will be abashed and Israel shall
stand forever.

May the merit of our studying the Torah
bring us victory. Shabbat Shalom.

Please note our new Sparks from the Torah TV
schedule: Metro Cable, Mondays at 7:30, Wed-
nesdays at 5; Willow Downs Cable, Tuesdays at
8:30; York Cable, Wednesdays at 4; Keeble
Cable, Thursdays at 7.

Letters to the Editor

Orillia is not the birthplace of Leacock

Dear Editor:

Just a word of correction on a minor
matter. In leading the report of the election
of Frank Dolcort as mayor of Orillia, your
story refers to that town as Stephen
Leacock's birthplace.

Actually, it's not. Leacock was born in
England and brought to Canada as a child at
the age of seven. He was raised,
interestingly enough, not in Orillia but on
the south shore of Lake Simcoe in the
Sutton-Jackson Point area, now the site of a
thriving Jewish summer cottage territory. I
believe he is buried there in the family plot.
Orillia became his summer home after he
settled at McGill University as professor of
economics.

Mr. Dolcort's election is in the tradition of
many Ontario smaller centres which have
elected Jewish mayors whose Jewish
population is either tiny or minuscule such
as Huntsville, Acton, Petrolia, Fort Erie.
Listowel — to say nothing of centres
electing Jewish mayors in the past which
have organized Jewish communities that
are nevertheless numerically small such as
Thunder Bay, Waterloo, Windsor and
Cornwall.

Ben Kayfetz,
executive director,
Canadian Jewish Congress,
Central Region,
Toronto

Should a woman be addressed in her own
name on a pledge card?

A strong affirmative vote comes from many
wives, as the letter below shows. It is signed by
10 young women who feel that the use of their
first names instead of those of the husbands
helps strengthen a sense of identity.

Here is the letter addressed to Joan Lip-
son, women's division chairman, UJA.

Dear Joan:
Mazel-tov on a highly successful UJA Day!
We all enjoyed it very much and found the
afternoon speaker especially stimulating.
There is rarely an opportunity to hear
someone so knowledgeable and dynamic.

One of the things stressed at UJA Day
and throughout the campaign in the
women's division is the importance of
women giving money on their own, out of

their household funds or whatever, and not
out of their husbands' pockets. This is a
principle with which we wholeheartedly
agree. It seems to us, therefore, that a
woman should be addressed in her own
right on her pledge card — she is Mrs.
Sarah Cohen — not Mrs. Isaac Cohen.

The use of a woman's first name
strengthens her own sense of identity. If she
sees herself as more than just an extension
of her husband, perhaps she will be
motivated to give more on her own.

Although this might seem to be just hair-
splitting, we feel this is a matter of some
importance, especially perhaps to the
younger women in the community. The
problem of cross-referencing cards could
easily be done by address, or if absolutely
necessary, by including the husband's
initial in brackets after the woman's full
name.

Sincerely yours,

Mesdames Elaine Kovinsky,
Karen Rotstein, Margo Brown,
Barbara Koblinsky, Bryna Hyman,
Ruth Schwartz, Francie Storm,
Fauna Lidsky, Catherine Tile,
Roslyn Davidson

Dear Editor:

I was pleased to see Mr. Kardonne, in his
article on page 13 of your issue of Dec. 13,
enjoyed the performance by the 1974 Israel
Chassidic Song Festival.

The festival was brought to Toronto and
sponsored by the Zionist Revisionist Or-
ganization, and if any credit is due, I
suggest it belongs to that organization.
Likewise, if any fault is to be found, it
should be attributed to that organization.

On the night of the performance I publicly
thanked Beth Tzedec for permitting us the
use of their premises. It was a kind and self-
less gesture on their part. I would reaffirm
my thanks to them now and say it was most
unfair of Mr. Kardonne to blame the Beth
Tzedec for faults that arose with the sound
system.

The fact is that only at the last moment
were we advised by the festival's stage
manager that additional microphones were
required. The microphones were obtained
and were set up and balanced by the stage

manager who, unfortunately, failed to allow
for the overloading of the system. As a re-
sult, there were problems during the first
half of the performance. The faults were
corrected during intermission, and the
second half of the performance was free of
this defect.

As you can see, none of this was the fault
of Beth Tzedec or anyone connected with
the synagogue. The fault was due to a
technical error on the part of the festival's
own stage manager, and as president of the
sponsoring organization I take full respon-
sibility.

It is our intention to sponsor many more
such events in the future and I assure your
readership we will make all efforts to avoid
such problems arising again.

Louis D. Silver, president
Zionist Revisionist Organization of Canada
Central Region

Dear Editor:

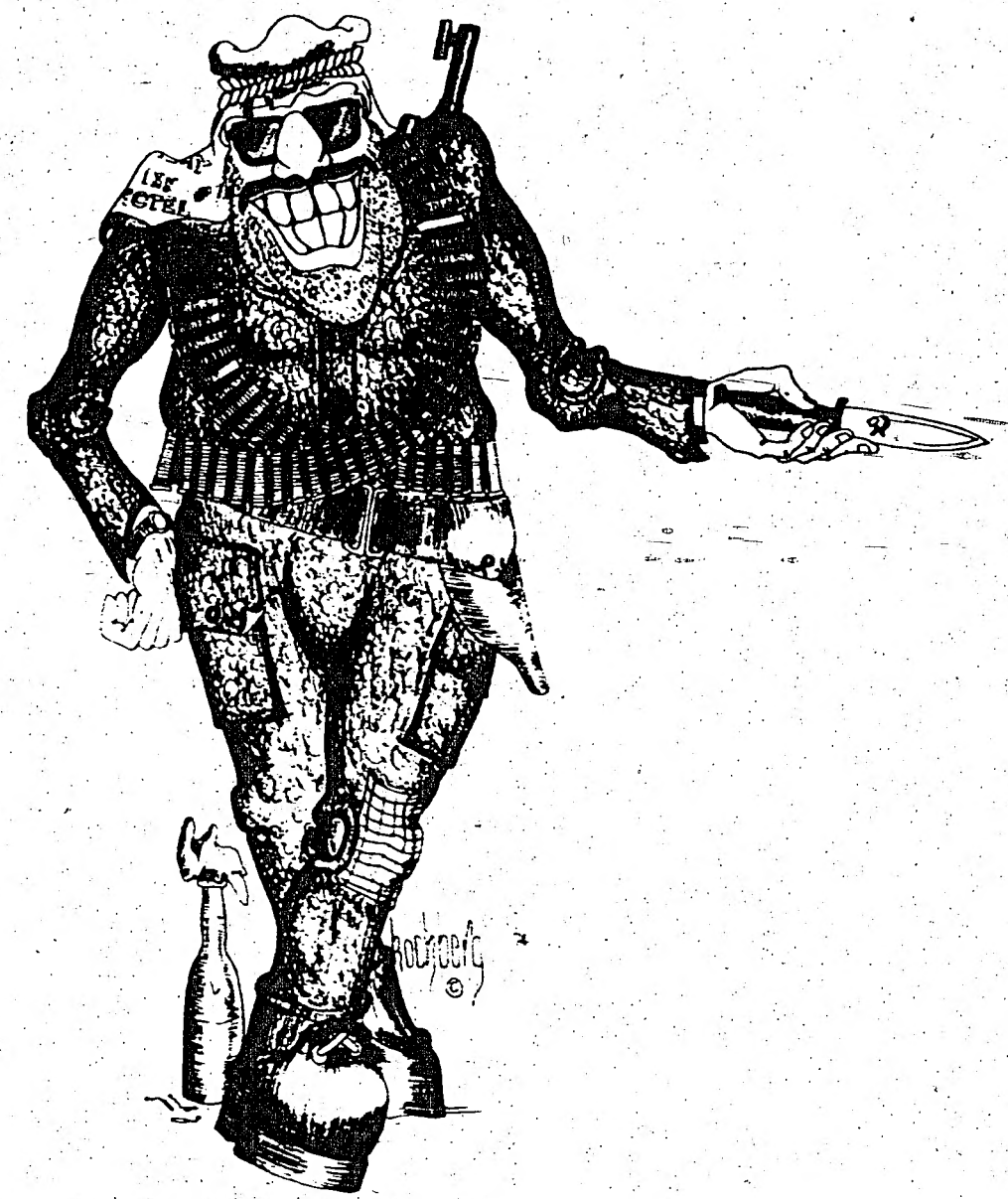
Shades of 1900! Poor Mr. Ocopnick and
Mr. Garcy. They made a trip backward into
time. At least your story on page three of the
Nov. 29 issue would indicate this. Dog
teams yet!

If Mr. Ocopnick wished to infuriate the
people of Ontario's northland, he certainly
knew how. He should write fantasy stories.
When he made his trip to the wilds of
northern Ontario, we were enjoying a mild
snowless fall and where he found snow to
drive his dog team, I'll never know. Even a
dog team, which are now few and far
between.

Perhaps he would have been better to
paint the other side of the picture, that the
Jewish families pioneered the north and our
smaller communities are a result of the need
to be with other Jews. My own grandfather
came north at the turn of the century,
travelling by steamer to Halleybury and
then canoe to Charlton.

As a northern Ontario native, I have seen
the communities grow and dwindle because
the children went south and the families
followed. Next year, Mr. Ocopnick, stay in
southern Ontario. If there is a need, we will
do our share and your expense money could
go to the same place.

Myer M. Goldstein,
Kirkland Lake, Ont.



"... And we are ready for peace talks anytime the Israelis are." (Ian Kochberg)

Israel's past is reflected
in the names of its streets

By JERRY FAIVISH

TEL AVIV —
In Israel, you can find history almost
everywhere. And why not? After all,
Israel's history and the history of the Jewish
people spans 4,000 years of turbulence and
turmoil; development and progress. Never-
theless, when you do find this history it's
often in the most unexpected street name
conveys some aspect of history and culture,
from ancient to modern times.

Of course, some street names are more
popular than others. It goes almost without
saying that practically every city has its
Rehov Arlozorov (after the Zionist Labor
leader and writer); its Ben Yehuda (after
one of the pioneers in the modern revival of
the Hebrew language); its Jabotinsky (after
the famous Zionist leader and one of the
founders of the Revisionist movement); as
well as Rehov Herzl (named for one of the
founders and major figures in political
Zionism). The names of well-known
historical figures complement well-known
busy thoroughfares.

Also, names of a biblical nature are very
prevalent. Streets such as Rehov Elivahu,
Yirmiyahu, Yeshayahu, Yehoshua or David
Hamelech are commonplace. The Bible
offers a wealth of names to choose from.
These names are not utilized simply for
convenience sake. For each time you
observe such a street, you realize that a rich
past and heritage is intentionally being
remembered and revived. Yet street names
do more than just revive the past. Street
names, by illustrating who or what is
honored, often reflect the very nature of the
community giving the honors. Take Bnei
Brak as a prime example. Most of the
streets here are of a religious or rabbinical
nature — Rehov Rabbi Akiva, Rehov Ben
Zakkai, Rehov Chazon Ish, etc. What
appropriate names to be found in such
surroundings!

But, not all street names in Israel

fall into the above general category. There
are also streets which are titled simply for
practical purposes. For example, the road
leading from Tel Aviv to Haifa is called
Derech Haifa, and the road running
northward to Jaffa, from the old City of
Jerusalem is the Jaffa Road. Yet, even
these have significance in their own way,
for their purpose is to convey information,
about present and past travel plans and
trading routes.

However, it is the small side streets, lost
in the midst of the sprawling cities, that
more often than not provide the most
interesting revelations. For where else can
Jewish historical or literary figures, whose
only other recognition is generally found on
pages of specialized scholarly texts and oft
unused Jewish encyclopedias, be honored
and remembered?

Look at such street as Rehov Gluskin,
(named after Zeev Gluskin, an ardent
Zionist who was active in Israel's wine
industry and was one of the founders and
directors of the Geulah Co., which had the
foremost to buy large tracks of land in Israel
from the Arabs); Rehov Prof. E. Mandel-
stamm (a Russian Zionist leader who was a
member of the Hoveve Zion and a professor
in ophthalmology); Rehov Liessin (after
Abraham Liessin, a Yiddish poet and editor
of a number of Yiddish journals); and Rehov
Klee (after Alfred Klee, one of the most
noted and active Zionist leaders in Germany
in the first half of this century).

These people played their role in the
protection and advancement of the Jewish
people; the street signs play their role in the
protection and advancement of their
memory and honorable achievements. So,
the next time you are in Israel, take an
interest in the streets themselves. They
represent more than just a location of a
building or the address of a friend.

Jerry Faivish, a second year Osgoode Hall law
student, recently returned from Israel.

Judah Benjamin, Southern leader,
never forswore faith of ancestorsLandmark
Events
In Our
History

By ROCHELLE CARR

TORONTO —

On Jan. 3, 1863, The Richmond Virginia
Examiner carried an editorial condemning
those who gambled, particularly during
those perilous days of the Civil War. One
of the prominent men they inveighed against
was the Confederate cabinet minister,
Judah P. Benjamin.

Benjamin good-naturedly accepted the
ribbing from his friends resulting from the
paper's caustic remarks. It was his
easy-going nature coupled with his bril-
liance and sagacity that turned this Sephar-
dic-born Jew (he was actually born on the
Island of St. Croix to a family who had
escaped the Inquisition) into one of the
south's most prominent and colorful
personalities.

With the same ease that he brushed off
the untoward remarks concerning his
gambling, he overcame the difficulties of
his unfortunate marriage. (His Creole wife,
Natalie, preferred Parisian high society,
thus she took up residence there shortly
after their only daughter, Ninette, was
born.)

The fact that he made a point of visiting
them often, in no way hindered his career.
He rose to be one of New Orleans' most
foremost commercial lawyers, amassed a
fortune, gained prominence in Louisiana
politics and finally was made a United
States senator. (He was not the only Jew in
the Senate. About the same time, his good
friend from Florida, David Levy Yulee also
served in the august body. Benjamin,
though, could have been the first Jew to sit
on the Supreme Court, an offer he told
President Fillmore he did not wish to
accept.) Then came the war.

Although never actively involved in Ju-
daism, Benjamin never forswore the faith of
his ancestors. This fact was known well
enough that, provable or not, the story was
circulated that during those perilous days
for the south, Benjamin was sometimes
seen attending Beth Abahab synagogue in
Richmond, where one might also find
attending services, some of the over 10,000
Jews that were in the Confederate army.

After Lee's surrender at Appomattox,
Benjamin managed to escape from the
south (a story which reads more like a
classic adventure novel) and established
himself in England at the age of 55 so
successfully that he soon became a foremost
English barrister and was admitted as a
Queen's Counsel.

Never giving in to the vicissitudes that he
endured, the always affable Benjamin gave
insight, early in his amazing career, into his
personal flexibility when he rhetorically
commented:

"How can anyone expect that he can
induce those who differ with him to change
their opinions, when he begins by telling
them that he is impractically wedded to his
own..."

Golda is the mother-symbol of Israel

By J.B. SALSBERG

Golda Meir, the aging mother-symbol
of Israel, was in Toronto on Tuesday,
Dec. 17 and her physical presence ignited
an unforgettable, stirringly-emotional
experience for the thousands who
managed to be in her presence.

Golda, the former prime minister, former
minister of foreign affairs, former
minister of labor, former ambassador of
the state of Israel had already visited
Montreal and major Jewish centres in
the U.S. before coming to Toronto on this
mission of hers to North America on be-
half of Israel.

I did not witness any of the
face-to-face meetings that took place be-
tween this outstanding Jewish leader
and her audiences on this continent. Nor
can I speak with first-hand knowledge of
Golda's off-the-record meeting with the
more substantial UJA donors that had
taken place earlier on the day of her visit
to Toronto. But I can speak of the spell-
bound happening that stirred the hearts
of thousands during the evening of Dec.
17. It was an occasion that calls for
recording.

The media had made known of Golda
Meir's presence in the U.S. It was as-
sumed that she would also pay a visit to
Canadian Jewry, whose record of service
to the Jewish state is among the highest
in the world. But there was absolutely no
publicity whatsoever of her coming to
Toronto except in the form of special in-
vitations that the UJA administration
mailed to individuals and that had to be
replied to in writing before the actual
admission tickets were forwarded. And
yet...

The news spread by word-of-mouth
and fully two hours before the meeting
was to commence Toronto Jews began
lining up in front of Beth Tzedec — the
largest synagogue in Canada. These
were the Toronto Jewish masses, the
everyday people — young and old —
who unquestioningly formed the endless
queue in the discomfort of a heavy, wet
snowfall.

The miserable weather seemed to
provide a symbolic bridge for those in
the queue with their hard-pressed kin in



Golda Meir — "her presence was a stirringly emotional experience for thousands."

beleaguered Israel. No one complained
and no one said it but one could read it in
the eyes of the ever-growing line of
people that by comparison with what
they go through, complaint about the
weather and the delay to gain entrance,

would be an act of sacrilege.

And that, it seems to me, was the es-
sential meaning of the miracle that
Golda's presence brought about among
the thousands who gained admission to
her presence and among the many more

unhappy ones who failed to get the treas-
ured admission tickets. Our people
were eager for an opportunity to identify
with Israel in this hour of her crisis.
Golda was the symbol that ignited that
flame of national unity and the people
wanted it to linger on and on.

Chilled by the raw wind and soaked by
the wet, falling snow our people cheer-
fully submitted themselves to the strict
checking by our own security contingent
as they finally reached the entrance of
Beth Tzedec. Coats were obligingly un-
buttoned and purses were willingly
opened for the scrutineers. Some even
gave vocal approval of the strict proce-
dure: "Good," they said to the search-
ers, "good, it's war against terrorism
and this rigid checking is necessary."

Nor did anyone complain when told to
climb steps to the balcony (and later to
the other halls in the building) because
the massive ground floor was filled to
capacity. The young leaped up the stairs,
older ones climbed more slowly and the
aged and physically handicapped paused
for rest or breath in their slow ascent.
And so 5,000 managed to gain admis-
sion. They filled the enormous sanctuary
and they filled three other halls in the
synagogue complex to participate in the
emotional demonstration of unity and
solidarity with Israel, if only via the
televized version of the event in the main
assembly.

Did they come to hear Golda's special
message for the occasion? Hardly. What
she had to say was already reported in
detail from her latest meetings else-
where in North America. Besides,
Golda's main strength is not in the area
of oratory.

They came to reach out and to spiri-
tually touch the hand of this mother of
Israel and say: "We are with you, we are
with all your sons and daughters of Israel
in this critical hour when so many have
turned their backs on you and on us."

It was an unforgettable occasion.

Organizations and People

By MIRIAM HERMAN

what's new...



Dr. Barry Chazan

CRISIS IN EDUCATION

A leading Israeli authority in the field of Jewish education in the Diaspora and Israel will be the guest speaker at the public meeting being held by the Toronto Chapter, Canadian Friends of the Hebrew University, Thursday, Jan. 9, at 8:30 p.m. at Holy Blossom Temple. Dr. Barry Chazan, a lecturer at the Hebrew University's School of Education, will discuss *Crisis in Jewish Education*. Currently involved in a research project dealing with a comparative study of teaching Israel in the Diaspora, Dr. Chazan will be visiting Hebrew day schools and meeting with educators during his Toronto visit, as part of his study.

JEWISH FOLKLORE

Yiddish Festival '75, which is bringing Winnipeg's Chai Folk Ensemble to the Queen Elizabeth Building at the CNE grounds Saturday, Jan. 11, at 8 p.m., is also presenting a talk on Jewish Folklore at an Oneg Shabbat, Friday evening the 10th. The guest speaker will be Professor Barbara Kirshenblatt Gimblit, a former Torontonian now teaching at Columbia University and the University of Philadelphia. The time is 8 p.m. at Beth Tzedec Synagogue. The festival is sponsored by Congress' Committee for Yiddish.

FRIENDS OF LUBAVITCH BRANCH

One of the initial activities of the newly formed Toronto branch of the Friends of Lubavitch is the sponsorship of a series of lectures on topics of community concern. The first lecture is scheduled for Sunday, Jan. 12, at 8 p.m. at Northview Heights Collegiate, Finch Avenue West. Guest speaker will be Rabbi J.J. Hecht of New York who will discuss *Religious Hypocrisy is Spiritual Suicide*. His talk will be followed by a panel moderated by Dr. Harvey Narol, Ontario Institute for Studies in Educa-

tion psychology department.

FOR TEACHERS AND OTHERS

A series of lectures for teachers has been planned by the Board of Jewish Education for January and February. At the first lecture, Sunday, Jan. 12, the guest lecturer will be Dr. Saul Wachs, associate professor of Jewish education at Brandeis University. His topic will be *How to Teach the Seder*. It takes place at 8 p.m. at B'nai Israel Beth David Synagogue. Then on Sunday, the 19th, Velvel Pasternak, internationally known musician and teacher, will present an illustrated lecture on *The History and Development of Chassidic Music*. This lecture is in observance of Jewish Music Month and is open to the public. The time is 8 p.m. at Shaarei Shomayim Synagogue.

FOCUS ON THE FAMILY

Family life education is the subject of the Monday night series sponsored by the adult study committee of Adath Israel Congregation. Entitled *Focus on the Family*, the nine-week series begins Jan. 6, at 9 p.m. at the synagogue.

ABOUT SCIENCE AND CRIME

This Sunday, Jan. 5, the Labor Zionist Alliance Frontier Branch 513 is presenting Judge Douglas Latimer, provincial judge, criminal division, as guest speaker at their breakfast meeting. His topic will be *Science and Crime*. The meeting is at 9:30 a.m. at the LZA centre.

DENTAL APTITUDE TESTS

The dental aptitude tests set by the Canadian Dental Association are usually held on a Saturday. But following discussions between Rabbi Irwin Witzy, executive director of Toronto's Board of Jewish Education, and the administrator of the tests, Sabbath observers may now write the tests on Sunday dates — Jan. 12 and April 13. The test centre will be set up at Hillel House in Montreal.

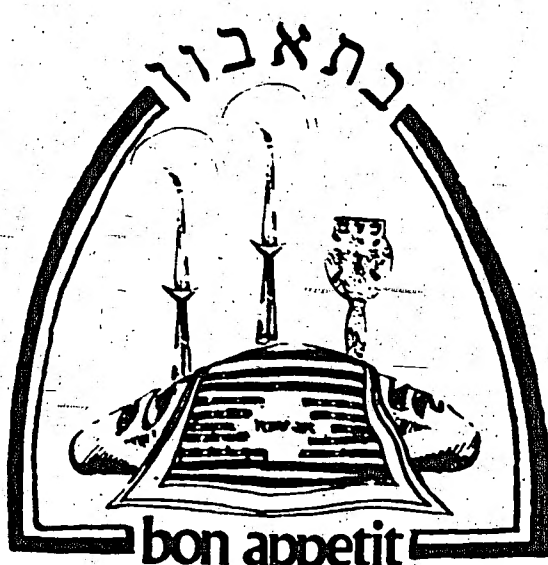
BETH TIKVAH SERIES

Beth Tikvah Synagogue's Monday night adult education classes begin the second semester Jan. 6 and will run through to March 17. Two courses will be given each session by Rabbi Herbert Feder from 8:30 to 10:45 p.m. The first hour will cover *Meaningful Prayer: The Theology of the Seder*. The second will discuss *The Jew in the Arts*.

HUMAN RELATIONS DAY

Holy Blossom Temple Sisterhood's human relations day, set for Tuesday, Jan. 14, will deal with *The Changing Jewish Family*. The full-day session will run from 10 a.m. to 3 p.m. Resource persons will include Jerome Diamond, executive director, Jewish Family and Child Service; Harvey Steinberg, family and marital counsellor, and Lillian Messinger, sociologist. Register for the session and lunch by calling the temple office by Jan. 10.

Vegetarianism - very traditional, satisfying



By MARCIA KREZTMER

JERUSALEM —

Have you ever considered the vegetarian alternative? Vegetarianism, of course, is nothing new. There have been vegetarians ever since Adam and Eve were told their food was to consist of plants and vegetables. "And God said, Behold I have given you ever herb bearing seed, which is upon the face of the earth, and every tree, in which is a fruit of a tree yielding seed; to you it shall be for meat."

Top flight coach from Soviet Union takes college job

By S. KIRSHNER
CJN Staff Reporter

TORONTO —

"Why can't there be more athletes like Mark Spitz?"

Evgenii Davidovitch Galperin, former coach of the Soviet Union's national gymnastics team, was in the midst of describing a dream — as well as a great desire — he had upon coming to Canada six months ago.

"I wanted to work with Jewish youth," he said plaintively. "Jews must be strong and healthy. There are enough talented Jewish children here but there are not enough talented coaches. It is important to bring Jews into sports."

Then he added scornfully: "There are many golf clubs but not enough sports clubs."

When he arrived in Toronto, Galperin, 42, naturally thought of working at the YMHA, an ambition that was shattered at its inception when he discovered there were no jobs going. He offered to work at the 'Y' free of charge, but it was to no avail.

(When *The Canadian Jewish News* telephoned 'Y' executive director David Andrews to check out Galperin's statement that his offer to work at the 'Y' without pay had been turned down, Andrews refused to discuss the matter.)

Today, several months after his futile attempt to secure employment at the 'Y' as well as with York University — Galperin is comfortably installed as the new full-time coordinator of gymnastics at Humber College of Applied Arts and Technology. He also teaches at the Elobioke Jaycees Club.

"I am really looking forward to developing gymnastics at Humber and hope to make this college the best place for gymnastics in Canada," he said. "I know Humber has never had a team, but I am going to use all my knowledge and experience in helping the students who want to learn to become excellent gymnasts."

Rick Bendera, director of athletics at Humber College, has the highest regard for Galperin. "He is the excellent instructor we need to develop a complete gymnastics teaching and coaching program at all levels at Humber."

Says Colin Wackett of the Ontario Gymnastics Federation, who played a major role in Galperin's decision to work at Humber, "He's one of the top rated coaches of the Soviet Union. In my opinion, his arrival in Canada is the most significant event in the coaching of men's gymnastics to date."

Galperin, who lives in Willowdale with his wife Raisa and two children, Boris 21 and Vicki 7, is of the opinion that Soviet gymnasts are at least 20 years ahead of those in Canada.

are designed to place curbs on unbridled appetite, by restricting slaughter to ritual experts, by restricting the times when meat may be eaten, in fact generally to complicate life for meat-eaters.

Jews who are vegetarians from religious impulses, believe the original allotment of vegetable food to man remains valid and that superior spiritual goals demand no compromise be made with man's baser nature or weaknesses.

Throughout long periods of Jewish history, people were essentially vegetarians. In Patriarchal times, they were herders.

Nancy Siller's Mock Chopped Liver

1 med. eggplant 3 med. onions

2 cups oil for frying salt & pepper

2-3 hard boiled eggs, chopped

2 tps. chopped parsley (optional)

1. cut the unpeeled eggplant into cubes and cover with water in a bowl for at least 30 minutes to soak out the bitterness. Drain and squeeze out all excess moisture with hands. Heat half the oil and fry the eggplant a little at a time, adding more oil if necessary, until very soft and dark. Remove and drain on kitchen paper.

2. Slice the onions and fry till dark, soft and caramelized. Drain excess oil. In a bowl, mix the eggplant, onion, parsley and chopped egg and stir and mash lightly till the egg disappears.

Nancy Siller's Vegetarian Stuffed Cabbage

1 cabbage 1/2 cup currants

2 carrots salt & pepper

2 cups cooked rice (cooked with bay leaf and salt)

2 tbsps. pine nuts or almonds

3 med. onions, chopped

6 tbsps. oil (part of it olive oil, if possible)

1 can tomato and mushroom sauce (or 2 small cans tomato sauce)

1 bay leaf 2 tbsps. vinegar

1/2 cup brown sugar 2 tbsps. parsley

1. pour boiling water over detached cabbage leaves and leave soaking till pliable. For the filling: fry onions in oil till brown. Add nuts and stir till browned. Add the rice, currants, salt and pepper. Cook, stirring for 5 minutes and cool.

2. cover the bottom of a large pot with torn or extra cabbage leaves. Add about 1/2 inch water and bring to the boil. Stuff the cabbage leaves with the prepared filling and place on top of the leaves in the pot.

3. slice the carrots and scatter on top of the cabbage rolls, add 1 cup boiling water, the can of sauce, bay leaf, vinegar, parsley and sugar. Boil for at least 1 hr. Serves a family.

Sarnia's UIA pledges double '73 contribution

SARNIA, Ont. —

The first night of Chanukah was a cold, bleak night when Leo Marcus, national executive director of the United Israel Appeal of Canada and Ben Ocponick, executive director of the UIA, Ontario Region, arrived in Sarnia. They were met by Drs. Morry Pearlman and Harold Shabovet, both of whom co-chair the Sarnia UIA 1974 campaign. They were escorted directly to Ahavas Achim Synagogue where the UIA 1974 campaign began.

Rabbi Matts blessed the Chanukah candle and prayed for Israel's welfare. Leo Marcus spoke eloquently, yet forcefully, of Israel's trials and needs — of her neighbors rising up around her and the horrifying proximity of all out war. He asked all present to contribute — to contribute even more than before — to make Sarnia's UIA contribution this year even greater than in the past.

Dr. I. Pasternack thanked Leo Marcus and Ocponick for coming and bringing them up to date on the tribulations of today's Israel. Everyone present fulfilled their responsibilities handsomely with pledges amounting to more than twice what was donated during the 1973 emergency.

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Killing a kid or calf was a rarity. Everyday diet consisted of dairy foods, cereals, root vegetables and herbs. Later, the Children of Israel on their way to the Promised Land, spoke bitterly against Moses and yearned for the fleshpots (the cauldrons of meat) which they were used to in Egypt.

The biblical scholar, Nechama Leibowitz, commenting on this, once said it was highly unlikely that the Hebrew slaves in Egypt actually ate much meat. She said their complaints more likely represented a rose-colored vision of the life they had left behind them and the uncertainty of the course which they had taken.

In the ghettos of Europe, meat was considered rich man's food. Fish was the major source of animal protein in the diet and meat or poultry was such a rarity that the Jewish homemaker devised myriads of ways for spinning out the last vestige of the treat.

The fat was rendered into schmaltz and used for frying or mixing with chopped eggs. The bones were used for soups and cholent. Little scraps of organ meat were ground up as fillings for pirogen or kreplach. Liver was chopped and expanded with eggs and chicken fat. The skin of the chicken's neck was stuffed and eaten as helzel, beef stomach lining was used as a sausage casing for kishke. Finally, the feet of the animal were cleaned, scraped, scalded and boiled down to make petchar or calves' foot jelly.

The ingenuity was endless and much of what we regard today as delicacies

and supplements to our far richer diet, were in fact the inspiration of poverty.

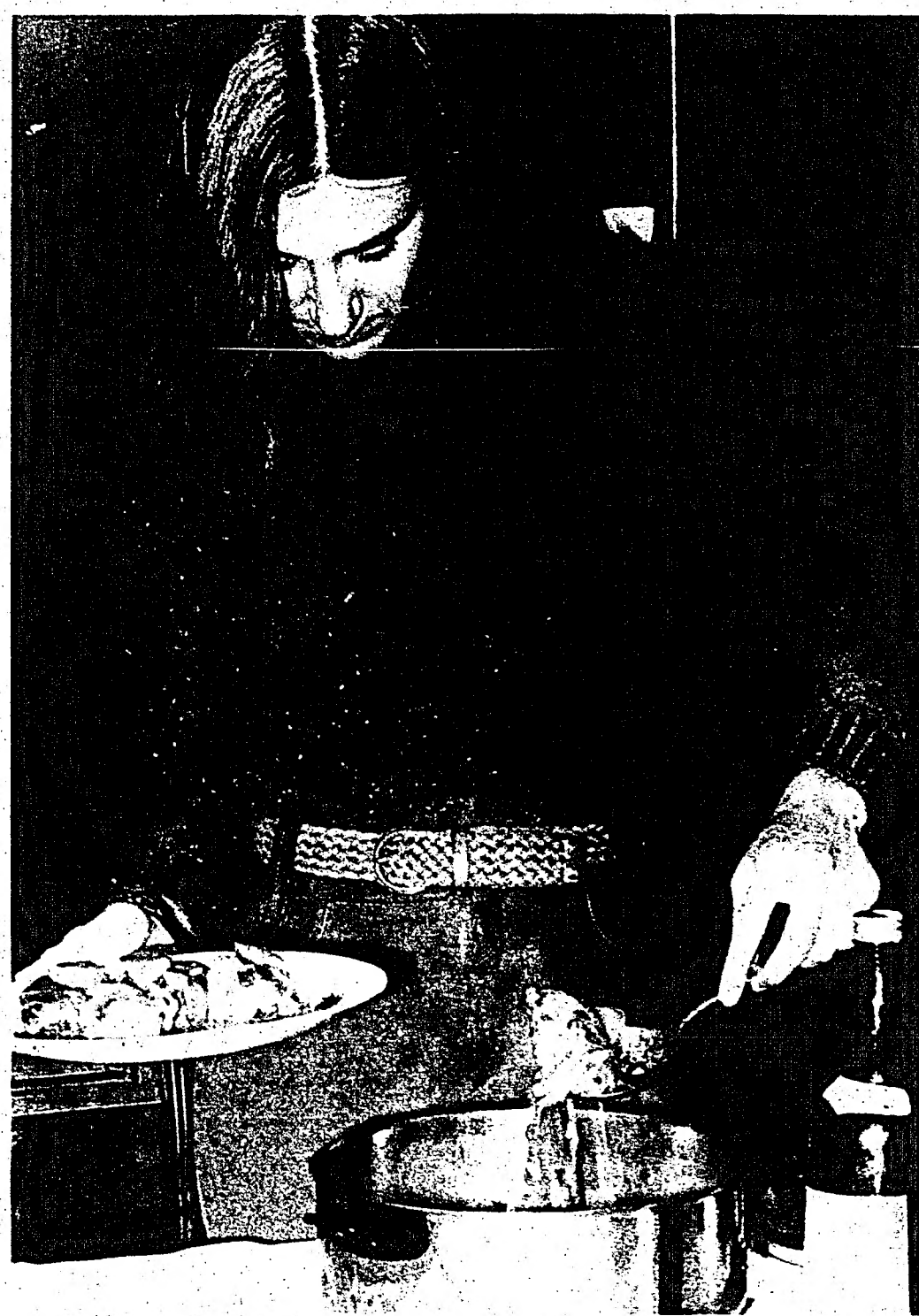
Since the major contemporary contribution to this list of culinary delights is the exceedingly mediocre idea of stretching hamburger meat with soybean filler, it is perhaps not surprising that many people, alarmed by the rising cost of meat, are abandoning the attempt altogether and are turning exclusively to vegetables, dairy foods and cereals.

Next week, we shall explore modern vegetarianism further but shall pause here for two recipes given to me by innovative businesswoman and cook, Nancy Siller. She says these are very traditional, very Jewish and very satisfying. They are:

Shabbat Shalom

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Marcia Kretzmer, 1974



Nancy Siller serves her succulent — and meatless — cabbage rolls. (El-Baz photo)

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...about people



Dorothy Lipovenko

Dorothy Lipovenko's graduating year in journalism at Ryerson Polytechnical Institute was topped off by winning the 1974 Myer Sharzer Memorial Award. Dorothy, who was with *The CJN* during the summer of '73, received the award as top final-year reporter. She is now doing freelance reporting in Toronto after a stint with the *Ottawa Citizen* last summer. The annual award was established by friends of the late Myer Sharzer, who was executive director of Congress' Central Region for many years.

Three new works of Chassidism by Rabbi J. Immanuel Schochet, written in as many languages, have recently appeared, one after the other. The first consists of notes and comments in Hebrew on the original teachings of the Baal Shem Tov and his principal disciple and successor, Rabbi Dov Ber, of Mezheirech. The second is an Italian translation of Rabbi Schochet's introduction to the mystical concepts in Chassidism which first appeared in 1968, published in Milan, Italy. The third is a biography in English of Rabbi Dov Ber of Mezheirech. This last work, titled *The Great Maggid*, was dedicated by the author to his father, the late Rabbi Dov Yehoshua Schochet, and it appeared in print less than a week before the father's recent passing. Rabbi Immanuel Schochet is spiritual leader of Kletsk.

Congregation and a professor of philosophy at Humber College.

If you tuned in on Channel 4 at 12:30 p.m. last Sunday, you saw three young Torontonians making their first (and very successful) appearance on the *Sports Quiz* program. The young men, Ian Wasserman, 19; Marshall Delfotto, 17, and Howard Goldstein, 14, were champs on the TV show, coming away with \$200 which they donated to Baycrest Centre. All cousins, the teenagers formed a team some months ago, and when they applied to appear on the show, they asked that their winnings go to Baycrest. Their families are actively involved at the centre.

Members of Beth Torah Synagogue had a chance to meet their newly elected spiritual leader at a special congregational breakfast on Sunday. Rabbi Solomon Damb, presently of Guelph, takes up his Toronto post July 1. He was guest of honor at the breakfast which was sponsored by Mr. and Mrs. Israel Podell, he's first vice-president of the congregation.

At the recent annual meeting in Montreal, J.A. Lyons Heppner of that city was unanimously re-elected president of Canadian ORT. The executive line-up also includes vice presidents Reuben Cristall, Winnipeg; Ely Gots and Allan Glassman, Toronto; and Ruth Druksman, Winnipeg; treasurer Joe Levi, Montreal, and chairmen of committees — Baruch Pollack, Montreal, (foundations); Alven Druksman, Winnipeg, (ORT school of engineering); and Howard Shulkin, Montreal, (Canadian ORT youth fellowship).

The former chief council and staff director of the U.S. Senate Watergate committee, Samuel Dash, who is also a Georgetown University law professor, has been elected national chairman of the American Friends of the Hebrew University legal division, which fosters the growth of that university's faculty of law in Jerusalem.

Nachman Shemen, director of the Orthodox division and Rabbinical Vaad Hakashrut of the Central Region of Congress, was in Israel recently to attend the wedding of his daughter, Oran, to Irwin Weinberger, in Jerusalem.

Performer communicates 'heartfelt oneness with audience'

Singer's warmth establishes instant rapport



Phyllis Panet

By ELLIE TESHER
TORONTO —

The magic of Phyllis Panet's rapport with an audience is instant — she's a singer who cares about the people she entertains, and it shows, immediately. There's real warmth in her smile, lively enthusiasm in her presentation and sincere outreach in her choice of music.

A popular performer at many functions, Mrs. Panet became aware of her talent, singing in shows at Ryerson Polytechnical Institute in Toronto where she was studying Radio

and TV Arts. Capturing the lead role in *Call Me Madam*, and recognition for her impersonations of Eartha Kitt, revealed a powerful voice that could belt out a popular number, or convey a wealth of feeling just under control.

Later, as a young housewife — and mother, she gained valuable experience singing in Beth Shalom Synagogue and other volunteer shows. Teaming up with accompanist Phyllis Weisfeld, she developed a repertoire of Jewish and Israeli music to entertain at organization luncheons

and private gatherings, always happiest when the audience participated with her.

Mrs. Panet recalls highlights of these appearances that made them more than performances for her. There was the Mother's Day Luncheon when her 80-year-old grandmother stood up from among the guests to sing along with 10-year-old daughter, Judy, in a moving three-generation rendition of *Tumalelele*.

"And who would have the chutzpah," Mrs. Panet jokes, "to ask an audience to be your orchestra

by clapping, when there's no band allowed at a bar mitzvah lunch?" Working with the bands of Eddie Gaf and Nat Lustig added a polished lustre to her style and landed her a guest appearance on *Elwood Glover's Luncheon*.

Travelling on behalf of the Zionist Organization of Canada to entertain the Jewish populations in small towns, Mrs. Panet realized her own comfort with Jewish music. Her medley from *Fiddler On The Roof* and contemporary Israeli songs find a sensitive master in her treatment of them. Rick

Kardonne, music reviewer for *The Canadian Jewish News*, describes her style as "mature, sensitive and sophisticated, arising naturally from inside of her," and resulting in a "very effective real empathic communication" with her audience.

The 34-year-old mother of two, balances her professional life with an organized schedule of homemaker and community worker. Her day, starting at 7 a.m., includes a two-mile jog at the 'Y', regular yoga courses, volunteer singing at her children's school or with the Hadassah Caravan, and what she calls "my big baby." Phyllis is referring to her co-chairmanship of a Parade of Hope, a special project of Toronto's Crusade Against Leukemia, taking place June 6.

She proudly explained that 100 volunteer women will present a noon-hour array of floats and bands, through the downtown streets, to publicize the fund-raising efforts for leukemia research.

"I consider myself an exceptionally lucky woman," Mrs. Panet says, in describing the consistent encouragement and support she receives from pharmacist husband, Jerry. She says her singing career only took shape after they married, and has grown along with their family life.

She frequently hosts the Shalom program, a Jewish-oriented interview show, produced by the ZOC. Her smooth, self-confident manner facilitates the presentation of special guests and current topics.

A composite album reveals yet another Phyllis Panet — the photographic model; it's a still life insight into Phyllis Panet, entertainer. Each picture has a different meaning: the large emotive eyes and expressive mouth, transforming her from bubbly housewife to attractive sophisticate. When she sings, Phyllis' whole being communicates a responsiveness to the music, and a heartfelt oneness with her audience.

Weathering life's storms has given author ability to make others aware of blessings

By ROCHELLE CARR
TORONTO —

One can only realize the importance of being able to think and express oneself in a free manner after one has lived through such turmoil as pogroms, believes Harry Henig, author of the recently released book, *Orphan of The Storm*.

Referring to his life as a "series of storms" whose cumulative effect gave him the impression that he was "born into a pre-arranged conspiracy," Henig believes young people can learn much from his experiences.

"By sharing my experiences with them, either through my book (an autobiographical account of his life) or by speaking

to them, they will be better able to count their blessings, which include living in a democratic country like Canada.

"Also, they can gain insight into their dissatisfaction and rebellious approach to daily living and better understand the basic principles involved in living," explained the 65-year-old author in an interview with *The Canadian Jewish News*.

Weathering the storms of his life have taught Henig what he believes is the true essence of Judaism. He is convinced this does not mean "wearing one's Jewishness on one's lapel," but rather treating others as you would like to be treated.

Henig, a widower (one



Harry Henig

of the storms he refers to is the long illness of his understanding wife and her passing away last year, had no formal training to ease him into his latest role as an author. Born in

1909 in Rypiana, a small village in Galicia, Henig was peddling cigarettes to soldiers after World War I at the age of seven.

By the time he was 10, he was teaching other children to help support himself, although he himself had very little formal education. (His father left for New York when he was six months old and his brother-in-law was not too anxious to feed another mouth.)

When an uncle sent him money to come to Saskatchewan in 1927, he decided to go although "to this day I feel I was meant to live in Israel, but circumstances were never such that I could." He never had an opportunity to know his father who passed away in New York in 1929. He lost the rest of his family, his mother, sister, brother-in-law and their family in the Holocaust.

In 1944, Henig moved to Toronto and began a successful career in retail

ladies wear. (He has begun work on a second book dealing with this topic.) Between work and the storms in his life, he managed to take time out to perform with a theatrical group devoted to Chassidism. Having had a grandfather who was a Chassidic rabbi and having been "saturated with Chassidism since birth," he found he grew to love the Chassidic way of expressing oneself.

After hesitatingly taking up writing on a full-time basis two years ago, Henig received the encouragement he needed to continue from his publisher at Pitt Publishing who "couldn't stop reading the manuscript because of the innocence and simplicity of it." Henig also received much encouragement from his two daughters, Sheila Sidney, an accomplished concert pianist and Louise Levy, a modern dancer and fitness instructor.

Mizrachi women urged to opt for concept of extended family

MONTREAL —

A Toronto woman told delegates at the 25th national convention of the Mizrachi-Hapoel Hamizrachi Women's Organization held here recently that Mizrachi women should promote the concept of the extended family and reject the ethics of the nuclear family.

Mrs. Kurt Rothschild, speaking at a convention workshop, declared: "Mizrachi women should opt for the ethical role of the old-type extended family, which would bring her closest to the archetypal woman in Jewish history, and reject ... the nuclear family, which cares only for itself."

Pointing out what she termed "the distinctive ideology of religious Zionism," Mrs. Rothschild, Toronto Council president, said it commands its adherents to "live with faith in the age of the Return to Zion" and implores them to believe in the physical and spiritual redemption of all Jews.

"Even while beset with affliction, our possession of the land (of Israel) is assured and in the end the Lord will work for our side," she added.

Guest of honor at the convention was Mrs. Tova Sanhedrai, former deputy speaker of the Knesset, and leader of the National Religious Women's Organization of Israel.

She informed the delegates of the many nurseries and vocational schools



Mrs. Kurt Rothschild

maintained by the organization throughout Israel.

One of the most effective programs, she explained, is the one which allows 3,000 mothers to

take a free annual holiday each summer while their children are cared for.

"These mothers never knew the meaning of leisure before ... the entire family is psychologically uplifted for another year," she said.

Mrs. Joshua Ronn of Montreal was elected the new national president. The six national vice-presidents are: Sarah Dienna, Ottawa; Esther Halperin and Ronny Rudnitsky, Montreal; Edith Rothschild and Esther Weisbrod, Toronto.

In Toronto, Ida Kurtz is first vice-president, Joanne Raphael is second vice-president and Sylvia Zeifman is treasurer, and Sylvia Plonka, secretary.

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**IMPORTANT CHANGES
EFFECTIVE JANUARY 1st, 1975**

Your Canada Pension Plan

Here's good news... for CPP contributors—their surviving spouses and dependent children

Recent changes to the Canada Pension Plan will result in substantially increased benefits for 1975 and subsequent years. There are other important changes, too. Some affect people over 65 or approaching that age. Others provide equality for the spouses and dependent children of male and female contributors. These changes may require prompt action or getting advice. So we suggest you read this message very carefully.

1. Retirement Pensions
Have you contributed to the Plan at any time since January 1, 1966?

Are you between 65 and 69?

Then you have a choice. Apply now and start receiving your monthly CPP retirement pension. No more need to retire to collect benefits. (Once you start receiving your pension, however, you can't make further contributions to the Plan.)

OR
Continue to contribute to the CPP and possibly build up a larger retirement pension to commence at a later date. Continuing to contribute is also a way to qualify survivors for benefits if you have not already done so. (When approaching age 70, you should consider applying for your retirement pension because after 70 you may no longer contribute to the Canada Pension Plan.)

NOTE: Before making your choice you may wish to seek advice from the nearest CPP office. The staff will be pleased to help you.

Are you approaching age 65?
If you have made your choice and want your CPP retirement pension to commence as early as possible, you should apply two or three months before your 65th birthday.

NOTE: There is no provision for retroactive payment of retirement pensions between the ages of 65 and 69. So if you're in that age group or approaching it, get advice as soon as possible.

Do you now receive a CPP retirement pension?
As of January 1st, 1975, your pension will no longer be affected by any money you earn thereafter.

2. Equal Protection
for Males and Females.

This means that for female contributors, in addition to being eligible for a retirement pension and disability protection for themselves, and a death benefit payable to their estates, as has been the case in the past, their spouses and dependent children are now eligible for benefits as follows:

Benefits for Surviving Spouses
A monthly pension payable to the widower who at the time of the death of the contributor is over 35 years of age, or under 35 years of age but is disabled or has dependent children; that is, a benefit similar to that which has always existed for widows.

Benefits for Orphans
A monthly benefit payable to unmarried dependent children under 18 and to unmarried dependent children between 18 and 25 attending school or university on a full-time basis.

In order for survivors to qualify, the contributor must have died in January 1968 or later and must have contributed for the minimum contributory period, which is three years for deaths occurring before January 1, 1975.

Benefits for Children of Disabled Contributors
A monthly benefit payable to unmarried dependent children under 18 and to unmarried dependent children between 18 and 25 attending school or university on a full-time basis, where the contributor concerned is in receipt of a CPP Disability Pension.

NOTE: In all cases, it is necessary to make application for benefits. If such applications are approved, payments can only be made currently—that is, from January 1, 1975. No payment can be made for any period prior to that date.

Other Changes:
The earnings ceiling—that is, the maximum amount on which contributions can be paid and on which benefits can be calculated—is being raised to \$7400 in 1975 and to \$8300 in 1976. The initial amount of earnings, on which you are not required to contribute, will be \$700 in 1975.

MAXIMUM MONTHLY CPP BENEFITS Effective January 1975

Retirement Pension	\$122.50
Disability Pension	\$139.35
Surviving Spouse's Pension—under 65	\$88.31
over 65	\$81.67
Orphan's Benefit	\$37.27
Disabled Contributor's Child's Benefit	\$37.27
Death Benefit (Lump Sum)	\$740.00



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CONGRESS CALENDAR

ADULT EDUCATION and CULTURE EVENTS for January, 1975

Compiled By The

ADULT EDUCATION COMMITTEE OF CJC As A Public Service

- Jan. 6 Canadian Jewish Congress T'nach Study Group, "Hosea, Chapter 5", Dr. Alexander Brown, lecturer, at 3630 Bathurst Street, 8 p.m.
- Jan. 9 Canadian Friends of the Hebrew University, "Crisis in Jewish Education", Dr. Barry Chazan, speaker, at Holy Blossom Temple, 8:30 p.m.
- Jan. 10 Committee for Yiddish, Canadian Jewish Congress - Yiddish Festival - Oneg Shabat, "Jewish Folklore", Professor B. Kirshenblatt Gimblat, guest speaker, at Beth Tzedec Synagogue, 8 p.m.
- Jan. 11 Committee for Yiddish, Canadian Jewish Congress - Yiddish Festival - Chai Folk Ensemble, from Winnipeg, at the Queen Elizabeth Building, C.N.E. Grounds, 8 p.m.
- Jan. 11 Beth Tzedec Congregation, Melaveh Malka, "Jewish Toronto", - Slide Lecture by Steven Speisman, at 1700 Bathurst Street, 8:30 p.m.
- Jan. 12 Friends of Lubavitch Organization, Under Attack: Rabbi J.J. Hecht, "Religious Hypocrisy in Spiritual Suicide?", a debate, Dr. Harvey Narrol, moderator, at Northview Heights, 550 Finch Avenue West, 8 p.m.
- Jan. 14 Labor Zionist Alliance, "Democracy in Action: Congress or United Jewish Welfare Fund", panel discussion, Dr. Sydney Wax, moderator, Milton Harris and Joseph B. Salsberg, panelists, at 14 Viewmount Avenue, 8:30 p.m.
- Jan. 18 Beth Tzedec Congregation, Annual Anne Pusitz Memorial Lecture, "The Jews of Spain as Reflected in their Poetry", Professor Y.H. Yerushalmi, guest lecturer, at 1700 Bathurst Street, Saturday and Sunday mornings.
- Jan. 19 Toronto Workmen's Circle, "Civil Liberties in Canada", Allan Borovoy, speaker, at 471 Lawrence Avenue West, 11 a.m.
- Jan. 20 Canadian Jewish Congress T'nach Study Group, "Hosea, Chapter 6", Rabbi S. Steinberg, lecturer, at 3630 Bathurst Street, 8 p.m.
- Jan. 22 Shaarei Shomayim, "Abortion - Mother Vs. Fetus", a panel discussion, Rabbi I. Shochet and Dr. E. Greenglass, panelists, at 470 Glencairn Avenue, 8 p.m.
- Jan. 23 B'nai Israel Beth David Congregation, "Adventures in Jewish Music", Gordon Kushner, lecturer, at 55 Yeomans Road, 8:30 p.m.
- Jan. 25 Shabbat Shira Service at Toronto Synagogues. Beginning of Jewish Music Festival 5735 - 1975, "Jewish Music of the Americas", central theme.
- Jan. 26 Labor Zionist Alliance, Tu B'shvat Celebration, at 14 Viewmount Avenue, 8:30 p.m.
- Jan. 26 Beth Tzedec Congregation, Israel Action Town Hall, "Aliyah from North America - Possible?", with Joshua Bar-El and Rabbi J.B. Friedberg, at 1700 Bathurst Street, 8:30 p.m.

Students organize body to aid oppressed Jewry

voice of youth

by JEFFREY LIPSITZ

The Student Council for Oppressed Jews has been established under the auspices of Canadian Jewish Congress.

Because of the grave situation of our brethren in the Soviet Union and Arab lands, we must not forget them even in our great concerns for the welfare of the state and people of Israel, according to Sandy Shapero, who chairs the newly-formed Council.

She outlined three main objectives: "We will try to help Jews in Arab lands, continue the work being done for Soviet Jews, and help Russian immigrants who are living in the Toronto area."

In one of their more recent activities, some of the membership of 50 youths from grade 13 and both Toronto universities, set up booths at various locations in Metro where people could send greeting cards to Soviet Jews. Twelve hundred such cards were sent to 'Prisoners of Conscience' and to children of Jewish activists in the Soviet Union. Two hundred and fifty other cards were sent out to help Arab Jews.

In an attempt to help Russian immigrants now living in Toronto (their third objective) and make life a little bit easier and more pleasurable for the newly-arrived families, the Student Council will take a group of Russian children to the Metro Zoo on Jan. 5.

Youth groups and individuals should call Sandy Shapero at 481-2382; literature is available, speakers can be suggested, and the Student Council is willing to set up desks at programs of youth groups for the purpose of distributing literature and providing information.

As of the beginning of February, the Student Council will begin making "multi-media presentations" at youth group events to illustrate the plight of oppressed Jews.

"When the first battles for Soviet Jewry began five to six years ago, it was the Jewish student sector all over North America who gave the life-blood to

the campaign. And to the extent that they slowed down in their efforts, so too did the entire campaign," according to J.B. Salsberg, regional chairman of the Committee for Soviet Jewry of Canadian Jewish Congress.

He and Sam Resnick, staff-person for the Committee, both indicated how bad the situation is: "Many Soviet Jews are still 'Prisoners of Conscience.' Jews who express a desire to emigrate are fired, harassed and imprisoned on ludicrous, fabricated charges."

As far as Jews in Syria, Iraq and other Arab lands are concerned, Salsberg noted that "they cannot communicate, they cannot trade, they cannot live normal lives."

In fact, as Resnick detailed, "Jews, concentrated in the ghettos in Damascus, Aleppo and Qamishli are not permitted to move more than

three miles from their homes.

"They must carry I.D. cards bearing the word JEW in red letters. They cannot vote, hold jobs in any government office, have telephones, receive driving licenses, and are subject to strict curfews (sometimes 24-hour curfews) among other restrictions which contribute to making them second-class citizens."

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- Jan. 27 "Remarriage." Lecturer: Mrs. Lil Messenger.
- Feb. 3 "Between The Generations." Lecturer: Allen Friedman.
- Feb. 10 "The Mishpochon: Family As A Source Of Aggravation And Happiness." Lecturer: Jerome Diamond.
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"THE FAMILY IN COURT"



Michael Benjamin (left), newly-appointed co-chairman of the Joint Leadership Planning Council, discusses future program targets with Al Latner (right) as Ronald Manes and Bev Holtzman look on. (Graphic photo)

Will sustain leadership development

Joint council is formed

TORONTO -

The Joint Leadership Planning Council has been organized under the auspices of the United Jewish Welfare Fund. Made up of representatives from Young Women's Leadership and the Leadership Development Council (its male counterpart), the primary function of JLPC will be to identify and sustain leadership development in the Jewish community.

Francie Storm and Michael Benjamin have been appointed co-chairmen and Gail Reisman and Ronald Manes vice-chairmen. "Both the men and women's groups will continue to operate separately, but will inter-relate in areas of common interest," Michael Benjamin explained.

These areas were discussed at a meeting which took place at the home of Francie Storm, at which time an operational framework was evolved. This included information shar-

ing, specific program targets and the authority to act as representatives and spokesmen for both groups to the UJWF, agencies and institutions. Many of the young men and women graduates of the orientation and leadership development programs have expressed a desire to serve on the boards of the Welfare Fund and various agen-

cies. It was decided that each of the two groups will have its own committee to evaluate the preparedness of participants to sit on boards when openings become available.

At a prior meeting at the home of Al Latner, chairman of the Leadership Development Council, Michael Benjamin said that the JLPC will address

itself to issues which affect both the men's and women's groups, but stressed that each of them will continue to function autonomously.

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NOTICE BOROUGH OF NORTH YORK APPOINTMENTS TO COMMITTEES AND BOARDS

Take notice that applications in writing, whether by delivery or by mail, addressed to the undersigned, will be received until 4:00 p.m. Wednesday, January 15, 1975 from any members of the general public who desire to have their names considered or wish to nominate anyone for appointment to the following local boards and committees for the terms indicated:

A. PLANNING BOARD - one person, resident within the District 10 Planning Area and one person, resident within the District 11 Planning Area, who are not employees of a municipality or of a local board of a municipality, until January 1, 1978:

(i) District 10 - that part of the Borough bounded by Steeles Avenue, Dufferin Street and Spadina Expressway, Highway 401 and the Humber River.

(ii) District 11 - that part of the Borough bounded by Steeles Avenue, the East Branch of the Don River, Highway 401, and the Spadina Expressway and Dufferin Street.

B. COMMITTEE OF ADJUSTMENT - two persons, resident within any of the following three District Planning Areas, who are not employees of the municipality or of a local board of the municipality, until January 1, 1978:

(i) District 3-4 - that part of the Borough south of Highway 401 and west of Yonge Street.

(ii) District 11 - that part of the Borough bounded by Steeles Avenue, the East Branch of the Don River, Highway 401, and the Spadina Expressway and Dufferin Street.

(iii) District 12 - that part of the Borough north of Highway 401 and east of the East Branch of the Don River.

C. BOARD OF HEALTH - five persons, who are resident ratepayers, until January 1, 1976.

D. PUBLIC LIBRARY BOARD - one person who is a Canadian Citizen, is of the full age of 18 years, is resident in the municipality and is not a member of any of the bodies entitled to make an appointment to the Board, until January 1, 1978.

E. BOARD OF MANAGEMENT - NORTH YORK MEMORIAL COMMUNITY HALL - five persons, who are qualified to be elected as members of Council, until January 1, 1976.

F. ENVIRONMENTAL CONTROL COMMITTEE - seven persons, until January 1, 1976.

G. COURT OF REVISION UNDER THE LOCAL IMPROVEMENT ACT - two persons, who are eligible to be elected as members of Council, until January 1, 1978.

H. PROPERTY STANDARDS COMMITTEE - one resident ratepayer, until January 1, 1977, and one resident ratepayer, until January 1, 1978.

Applications or nominations should state:

a) the office for which such application or nomination is made

b) the name, address and qualifications of the applicant or nominee

c) an indication that the person nominated will serve if appointed.

Dated at the Borough of North York this 30th day of December, 1974.

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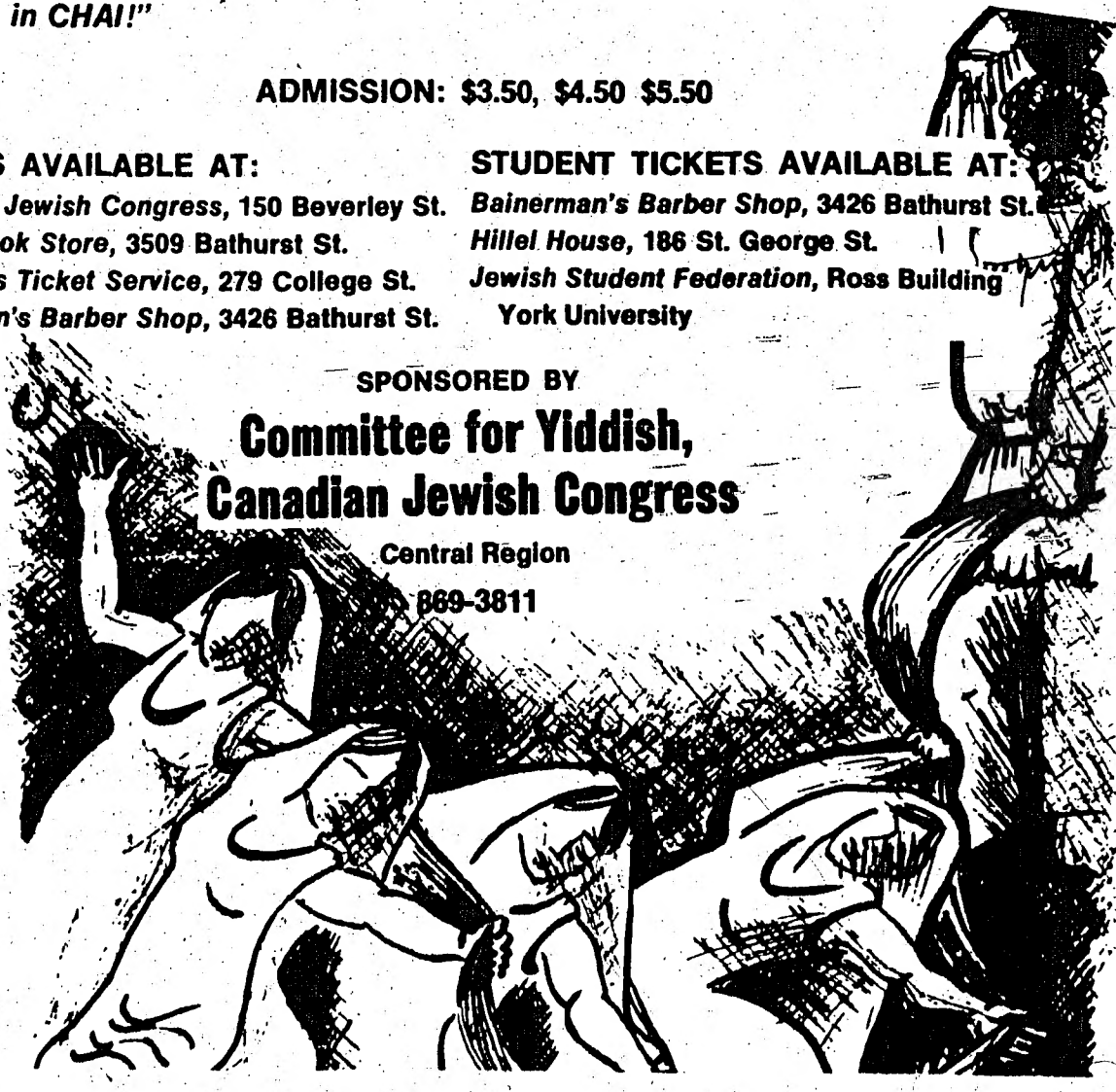
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Proximity to cities makes hotel ideal for business yet provides resort setting

NETANYA — When Four Seasons Hotels Limited, a Canadian owned and operated company which had met with enormous public acceptance of its Inn on the Park and Four Seasons Hotels, wanted to expand internationally, it looked to Israel, a country which had exciting tourism potential and an established vacation clientele.

Four Seasons found a site in the sea-side resort town of Netanya, centrally located between Haifa and Tel Aviv, with a half-mile stretch of private beach, and proceeded to create a resort hotel which was international in service and scope. They called on Tel Aviv architect J. Nattel, in association with Webb Zerafa & Menkes of Toronto, whose work was combined with that of interior designers Dora Gad and Ayre Noy in the design of the hotel. It was set on a 100-foot cliff, with a view of the Mediterranean, and miles of golden sand.

But it was not to be a usual property. For Four Seasons had also investigated the co-operative apartment concept, and decided that it was the right approach to the Four Seasons Hotel in Netanya. Individuals own their own apartment suites in the hotel, and may use the apartments according to their own business and holiday schedules. When unoccupied by the owners, the suites are available for rental to tourists. Owners of the apartments also participate in the revenues from the restaurant and lounge located on the premises.

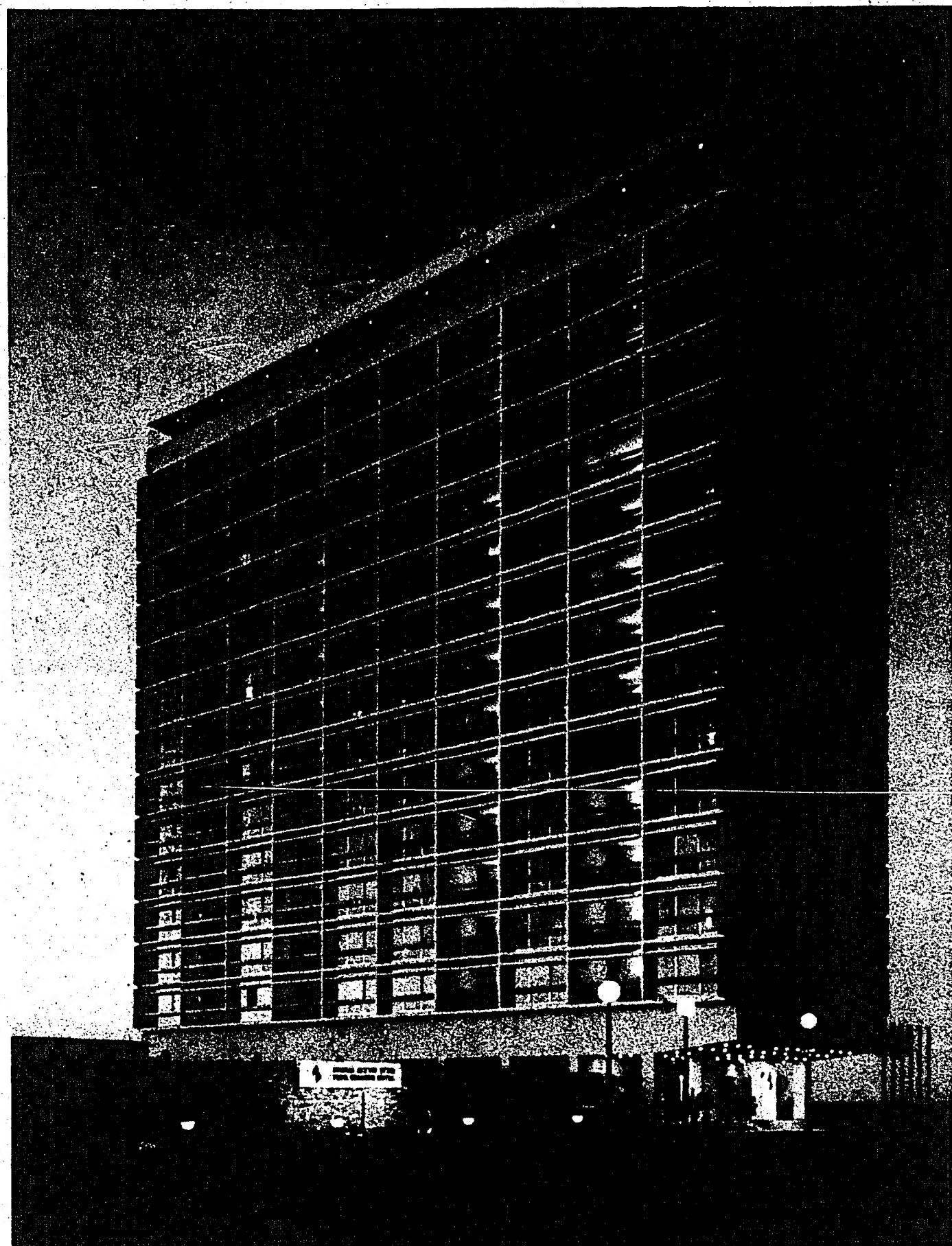
From the day of opening, the concept was proven to be a success. Businessmen from around the world were drawn to the Four Seasons because it offered the luxury, elegance and service which they had come to expect in fine hotels in European capitals. Its proximity to Jerusalem (60 miles) and Tel Aviv, meant that it was an ideal location for their business pursuits, and they could relax in the resort atmosphere of the Four Seasons at the conclusion of the business day.

Tourists found the charm of Netanya attractive after the hustle and bustle of visiting historical and religious sites in Israel — the perfect spot to relax at the end of a holiday. They could stroll leisurely along the beach, or sun and swim in the Four Seasons pool. Dining itself is a pleasure at the Four Seasons, with fine cuisine prepared according to dietary laws. Many of the apartment suites are equipped with self-contained kitchens, and owners prepare snacks and meals according to their own schedules.

From April to October, visitors from Scandinavian countries, U.S., Canada, Britain, and Belgium flock to the Four Seasons, to return to their home countries tanned and relaxed. From October to February, the traditionally cooler but still pleasant months in Israel, reservations are easier to obtain and visitors often stay for longer periods of time, choosing the leisurely atmosphere of Netanya over the activity-oriented destinations of Florida.

Recent strife in the Middle East has created problems for the tourism industry, with Israel being chosen as a vacation destination by fewer people. The Israeli Government Tourist Offices, however, have been enterprising in their search for new markets, and have worked in hand with private enterprise to attract new people to the country.

Four Seasons recently introduced a new holiday package including a four-week stay at the Four Seasons-Hotel for \$1140 for two, with air-fare extra.



This is the Canadian-owned Four Seasons Hotel in Netanya, a town located between Haifa and Tel Aviv. The luxurious resort hotel has a half-mile stretch of private beach. (Four Seasons Hotel photograph)

Response to the program has been gratifying, and vacationers are looking forward to golfing at the famous Caesaria Golf Course, just a few minutes away, and to enjoying the historical land when it isn't jammed with other people.

With the government of Israel exploring all possible means to encourage tourism, and with people deciding more and more to

go their own way, rather than following the crowd to well-known and over-populated tourist locations, the Four Seasons Hotel in Netanya has become a choice destination.

The Four Seasons has also become known as a place to revitalize energies at the conclusion of a holiday which is packed with visits to sites of historical and religious significance, usually in too

short a period of time. Here, thoughts can be assimilated.

Recreational programs in the hotel including guest speakers on occasion, provide interesting activities for guests. For those who are sports-minded, tennis courts, swimming pool and saunas, and extensive gardens for walking or jogging offer relaxing diversions.

Netanya, a city of shops,

fine restaurants, theatres and art galleries, has long been Israel's favorite seaside resort. Now, international travellers are seeking it out because of its climate, charm, and easy access to the scenes of the historical past and modern cities. The presence of the Four Seasons Hotel, a hotel of international distinction, adds to the attractiveness of Netanya as a place to start ... or end ... a visit to Israel.

Resort facility offers all kosher service

MIAMI BEACH — It's called the Saxony Hotel and Apartments now ... and it's completely kosher!

The Saxony Hotel, at 3201 Collins Ave., has been completely refurbished and 150 of its 400 rooms have been turned into "efficiency apartment units," according to Abbey Berkowitz, manager.

The oceanfront hotel — which began operating as a year-round kosher resort Nov. 24 — has had its lobby, dining room and other public rooms completely redecorated in addition to the refurbishing of the new efficiency units, Berkowitz said.

Berkowitz Associates — which also operates the

kosher Crown Hotel in Miami Beach — began the changeover in the Saxony's look and operation when it took a 20-year lease to manage the operation in October.

As part of the new ownership operation, the Saxony turned 150 of its rooms and suites into efficiency units with kitchen facilities. The hotel also offers maid service, has tennis facilities and nightly entertainment in its Ivory Tower.

Jerry Mitchell, formerly with the Barcelona Hotel, was named as the Saxony's full-time social director.

In addition to its kosher dining room, the Saxony has a kosher coffee shop open from 9 a.m. to 5 p.m. and from 8 p.m. to midnight seven days a week.

Miami hotel opens after renovations

MIAMI —

The Kosher Sea Gull Hotel on the ocean at 21st Street, Miami Beach is now open, serving strictly Kosher cuisine under rabbinical supervision, Glatt meats only. The hotel has been completely renovated and refurbished. One of the new owners is Rabbi Nathan Goodman, formerly of Monticello, N.Y., and Murray Engel as always is the general manager. The new slogan is "Sea Gull for Happiness."

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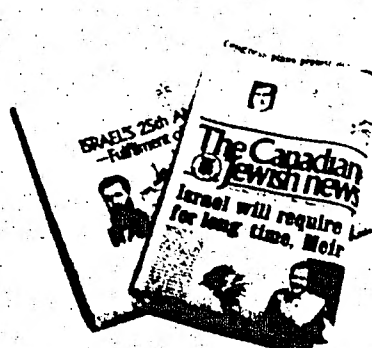
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Arts



"The Apprenticeship of Duddy Kravitz," starring Richard Dreyfuss (left) and Jack Warden, was selected by Rick Kardon, as one of the year's best. The Canadian-produced motion picture has proved to be an international artistic and critical success. (Astral photo)

'Stuff of fancy and nonsense'

Novel 'obscure but fascinating'

books

By BERNARD BASKIN

Touch the Water
Touch the Wind
by Amos Oz
Longman's of Canada
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Amos Oz has not chosen the easy way. Each of his books has been quite different in style and subject matter from the other. My Michael was a con-

ventional, if sensitive and convoluted, novel about the breakdown of a marriage and of two young moderns caught in an unenviable trap.

Elsewhere, Perhaps is a remarkable depiction of the multiple layers and concerns of a kibbutz society, with all the feeling and knowledge that only an insider can bring. For some years, the author has been a member of Kibbutz Hulda.

Among his novellas, Crusade stands out as a searing picture of Jewish suffering in the Middle Ages. It conveyed an eerie sense of gothic evil. Touch the Water Touch

the Wind is hard to describe. It is a slender novel of fantasy concerning a Polish schoolmaster who flees the Nazis to build a new life in Israel. Elisha Pomeranz is a repairer of watches and humble shepherd, but, at the same time, a magician who can perform levitation and a mathematical genius who discovers the secret of infinity. His wife, also a refugee from persecution, follows a different path and ends up as a confidante of Stalin and a powerful influence in the international revolutionary activities of the Soviet Union. This is the stuff of fancy

and symbolism and Oz clothes it all in lovely language and strange episodes that linger in the mind. We go from music to mathematics; from espionage to war; from philosophy to the meaning of Israeli life and existence.

At the end, re-united husband and wife mystically descend into the core of the earth.

Although the essential meaning of the book is obscure and elusive, one reads the many-sided, fascinating tale with interest.

The author has packed too much into a vehicle that becomes overburdened and tends to stutter and break down. The characters are not fully realized, the action shifts too quickly, the brilliant vignettes melt away.

Probably Israel's foremost young novelist, Oz has discovered the secret of compression; what he needs for increased growth and stature is the ability to flesh out his characters and to elaborate and embellish his splendid material.

Columnist selects year's best and worst, predicts Jewish theatrical renaissance

comment

By RICK KARDONNE

The overtly reactionary trends in contemporary music that had dominated the scene for the past three years (rural-based Christian folk-gospel styles) lost some momentum in 1974, giving way to a more stable commercial sound that, if not particularly creative, leaves open more room for creativity than has existed in the recent past.

The by-product of this reaction, nostalgia, however, remains still very much around, but might very well dissipate if the U.S. manages to successfully emerge from the dark days of both the Nixon era, and the Arab oil squeeze.

Much of the best music of 1974 was very rarely heard on the usually-sterile Toronto radio stations, but was played over several Buffalo outlets. The dominant figure was Herbie Hancock, a 34-year-old jazz pianist who created many exciting opportunities for innovation, all of them based on the polyrhythmic syncopation first introduced by James Brown some time back.

A lesser, but still significant, figure was Barry White, whose lush, orchestral, if sometimes overly schmaltzy, still represented a welcome turn towards a more urbane sophistication.

Nothing in the North American or British music scenes at all approached Israeli singer Chava Alberstein in terms of sheer innovative creativity in 1974. If there is to be a revolutionary new era in contemporary music, she may very well be its original flame.

Canadian music (with the exception of Gino Vanelli and the Ville Emard Blues Band) in 1974 stagnated in the doldrums of folk-gospel reaction. But 1974 was a promising year for Canadian movies, with two commercial successes; one of them a fine treatment of a Jewish theme.

So the Best and the Worst of 1974 shapes up as follows:

Best songs — Chava Alberstein's *Loo y'Hee* (written by Naomi Shemer) and *Over a Volcano*. The best North American hit was *Use Your Imagination* by Gladys Knight, whose lyrics encapsulate the world Jewish situation as of now.

Best woman vocalist — Chava Alberstein.

Best male vocalist — Israel's Izhar Cohen.

Best instrumental — Weather Report, embellishing on the style of 1974's best instrumentalist, Herbie Hancock.

Best rock group — Israel's Poogie.

Best Canadian group — The Ville Emard Blues Band from Montreal, sadly unknown outside of Quebec. They keep alive the spirit of invention that has died in so many other places.

Best Canadian song — *People Gotta Move* by Gino Vanelli, a fine blend of hard rock with some original jazz progressions.

Best movie — *Lacombe, Lucien*, one of the most penetrating analyses yet of the social climate during the Holocaust period. But there were several other worthwhile movies on Jewish themes in 1974: the uproarious comedy *Rabbi Jacob; Duddy Kravitz*; and, of course, *Kazablan*. I also enjoyed another great comedy classic: *Blazing Saddles*.

Worst songs — *Midnight on the Oasis* (is this the beginning of Arab pay-

ola?) and the deadeningly monotonous *Sunshine* by John Denver.

Worst album — Bob Dylan's *Planet Waves*. If anybody else had made it —

Bummer of the year — The National Lampoon's descent into anti-Semitic graffiti.

Trends to look forward to in 1975 — Amidst a per-

iod of safe mainstream regularity, do expect a Jewish-content theatrical renaissance, mostly in Israel and New York, but a spillover into other places as well, including Canada.



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Canadian film on Steven Truscott

'Piece of history' recorded by movie



Dustin Hoffman stars as Lenny Bruce and Valerie Perrine appears as his wife in Bob Fosse's film, "Lenny."

Film makes 'half-hearted attempt' to analyze late sub-culture hero

film

By JENIVA BERGER

The late Lenny Bruce, the nightclub comic of the '60s who, rose, or descended, depending upon your interpretation, to sub-culture hero worship, was a figure as much despised as adored. Bruce fans, familiar with the unhappy life of the comedian, will either enjoy Bob

Fosse's film *Lenny* since they'll be able to fill in all the gaps or come away disappointed, especially if they like to see their fallen sparrows dissected. The price that a film biography pays for tampering with a contemporary controversial figure is that pre-conceived notions will win out every time.

The film does make a half-hearted attempt to reach into Bruce's psyche, but one continually gets the feeling that the intention was to make any answers as to what made Lenny tick as quixotic as the man himself. Under

those conditions the film is an unqualified success.

The way Fosse has structured the film, inter-cutting flashbacks with interviews of Lenny's wife, mother, and agent defies us to form any clear picture of the man behind the facade. Since the three very often have conflicting opinions as to something Lenny did or said, the result creates a prism effect while supporting characters like Lenny's wife, Honey, are given much more solid treatment.

Interesting gobbits of Lenny's career surface without much clarification. We meet Lenny as a second-rate impersonator, then as a Catskill comedian who employs shocking words to get his nouveau riche audience to listen. From there, he regresses to schtick routines out of necessity (he's kicked out of the borscht belt), jumps to notoriety as an anti-establishment comic who uses obscenity as a weapon, four letter words like a hack saw. He's busted several times, divorces his Lesbian dope-addict wife whom he's had a hand in corrupting, becomes obsessed with the law after his crucifixions in court and eventually kills himself with a heroine overdose.

Why Lenny turns to dope, sexual perversion, why he even switches from classified corn to vitriolic humor is only minimally explored.

There is a suggestion that just perhaps Lenny's great mission in life as an arbiter of social hypocrisy is only an afterthought, but you have to look quickly to catch the gleam in Lenny's eye when the opportunity presents itself.

Fosse has shot the film

in black and white and it suits the harsh subject matter. His backstage and onstage nightclub sequences are brutally realistic showing the tackiness of strip joints and second-class dives. Bruce Surtees' photography is a highlight of the film, capturing all the tawdriness unsparingly.

As Lenny, Dustin Hoffman is particularly emphatic when he's doing Bruce's old comic routines, and tries hard to bring the Faustian divisions in Lenny's soul to the surface. But Fosse's concept and the script limitations take away from Lenny's clout, the grappling between raw ambitions, animal instincts, and human conscience.

Fosse succeeds much better with the character of Honey Bruce, and as Lenny's ex-stripper wife, Valerie Perrine is marvelous. It isn't that her range is so large, it's just that within it, she conveys a wealth of tiny emotion responses that shimmer over brilliantly as she becomes engulfed in circumstances beyond her understanding.

Lenny is currently playing at the York 1. It's not candy cane holiday entertainment but it will probably usher in a whole new chapter of Lenny Bruce fans.

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By JUDITH BASHEVIS

TORONTO — Murder trials enjoy sensational but shortlived public interest. Not so in the case of Steven Truscott, the 14-year-old who, in 1959, was sentenced to hang for the rape-murder of a young girl, Lynne Harper, in Clinton, Ontario.

Truscott who is 29, is a free man who was granted parole in 1969 after his sentence was later commuted to life in prison. Two books have been written about the case, one declaring his innocence. But a fascination with the legal evidence by a former law student turned filmmaker has sparked Recommendation For Mercy, a film based on the events that led up to and including the Truscott trial. It will be released next April by Astral Films.

"The case is not an open and shut one... it's not a dead issue yet," says Murray Markowitz, writer-producer-director of Recommendation. "It's a piece of Canadian history, like Louis Riel."

And it's also controversial. Gutsy, the way Markowitz likes it. "It was a thorn in the side of the legal system for a 14-year-old to get the sentence he did. [Truscott] got a bad deal."

Putting his empathy aside for a minute, he tells you, in no uncertain terms, "the film is not campaigning for a cause

but reflecting public attitudes at the time of the trial."

Markowitz, 29, is uneasy about his own convictions. "Sometimes I think Truscott is innocent, sometimes I think he's guilty. The film is a plausible drama that will let the people make up their own minds."

Recommendation is his most ambitious effort to date. "If I can keep out of debtor's prison," he notes with a mock grimace. His past screen credits include More Than One (1971) and August and July (1973) but neither were as sticky to get off the ground as the Truscott film.

First, there was possible infringement of privacy, which had to be cleared with lawyers. Then, Markowitz weathered three screenplay drafts, finally collaborating with Fabian Jennings and Joe Weisenfeld, both of Toronto. Then, there was the matter of money. He had applied and gotten a Canada Council grant but that was a drop in the bucket. He wrote the Canadian Film Development Corporation, asking for \$70,000 — "enough for a low budget feature."

The CFDC had helped him with August and July, but delayed their answer until two weeks before shooting of Recommendation began last July. By this time, the budget had swelled to \$400,000.

Although the corporation was willing to back the

film with \$200,000 Markowitz, by that time, "just went ahead and shot anyway," digging around in the meantime for his own backers. He gets angry just talking about the CFDC, calling it "a bureaucracy... it's a matter of people on boards who know nothing about film. They're involved with their own self-importance."

Rough times were ahead in the filming too. The 90-minute film was shot in and around Clinton, Guelph, Elora and Brampton, the scene of the murder, where Truscott grew up, lived, played, was accused of the rape-slaying and where he stood trial. Markowitz and the film crew got flack and lots of it, he says, from the local media, especially the Guelph Mercury, which claimed he was invading Truscott's privacy. Truscott, rumored to be living in Vancouver at the time of the film's shooting, was living on the crew's doorstep in Guelph. It also happened that his personal physician, Dr. Alfred Berman, was one of the film's co-producers.

"The residents were great," recalls Markowitz. "When we needed people as courtroom extras, one of the radio stations announced it and the next day, a busload of senior citizens from an old folks home came and helped us out."

But there was one instance when the towns-

folk protested and got their way. The separate school board of Elora voted to withdraw permission granted earlier to Markowitz to use one of their schoolyards for filming.

Recommendation has been almost two years in the making, but a germ of the idea was planted in 1968, when Markowitz was researching the Truscott case as a law student at Osgoode Hall. "I became fascinated by the evidence," he recalls. "I worked from the actual court transcripts to write the script."

Markowitz, a native of Toronto, dropped out of law school, saying he "couldn't take spending five hours every night in the library." He took off for Europe to nurture a dream of becoming a world famous photographer. But he returned to Toronto shortly after, putting in a two-year stint in the photo arts course at Ryerson before "threw me out." Undaunted, he made "a contemporary underground film," had it entered in the

Chicago International Film Festival, and was subsequently invited back by Ryerson to their graduate photo arts program. Fresh from his success with More Than One, he embarked on August and July, subsisting on Canada Council grants.

Then, about two years ago, he activated "that seed lying dormant" since his law school days — the idea for a film based on the Truscott case.

He dug in hard, and got some doctors and lawyers from the Guelph area, as well as the McDonald's hamburger chain, to back him financially. He signed Richard Leiterman, cameraman from Goin' Down the Road fame. He auditioned 300 New York youths to portray Truscott and 4,000 more from Western Ontario until he whittled it down, one week before shooting began, to Andrew Skid, a 16-year-old from Guelph.

Although freaky things happened in the first few days of shooting, such as Truscott living in Guelph, getting a call from the processing lab that the film being used was defective, and "the bad publicity" from the media, Markowitz recalls this brought the crew "closer together."

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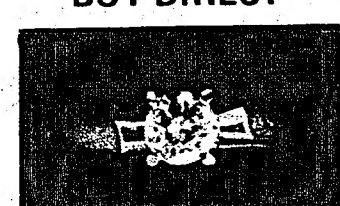
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Young Jewish artists from Soviet Union perform here Feb. 6

TORONTO —

An event of great interest to the Jewish community here will be the visit to this city of 100 young Russian-Jewish artists who immigrated to Israel. Calling themselves the Jewish Popular Ensemble, the troupe consists of musicians, dancers, singers and actors.

The performance of the ensemble is not merely an artistic triumph but a virtual miracle in that, under the difficult circumstances prevailing in the Soviet Union, Jewish talent and spirit could still be nurtured. They will appear here in Eaton Auditorium, Feb. 6, under the auspices of the United Organizations for Histadrut.

Who are these performers? The troupe was founded in Vilna in 1956 by young people from all walks of life in Russia — workers, students, scholars — who banded together in an effort to preserve their Jewish identity and spiritual heritage which the Soviet regime was so brutally determined to suppress.

It is not surprising the ensemble enjoyed such popular success in its home-base, Vilna, where the tradition of Yiddishkeit had been deeply rooted for hundreds of years. More astounding is the fact that, from time to time, the group managed with great difficulty and considerable personal sacrifice, to cross the borders of Lithuania and bring the Yiddish word to such cities in Russia as Grodno, Leningrad — and Riga.

For the most part, how-

ever, they were confined to Vilna and never allowed to perform, for example, in Kiev, a city with a Jewish population of 200,000 — nor were the gates of Moscow ever opened to them.

On coming to Israel the group re-organized and its first concert at the Mann Auditorium in Tel Aviv, which was attended by then Prime Minister Golda Meir and many other leading government officials, was an overwhelmingly popular and critical success. "We Are Here" was the title of the performance and in it the artists declared: "We come to the Jewish homeland from the ruins of Jewish communities in the Soviet Union. At last we are here. Our dances and the songs we sang in the cold desert of the Soviet Diaspora were like a fierce accusation against the destruction of our Jewish culture, the mass murders of Jewish writers, actors, musicians — against spiritual genocide."

The Jewish Ensemble, consisting mainly of young people, includes a choir of 50 men and women, 25 dancers, an orchestra of 16 — eight soloists, and three conductors — actors, a director and choreographer. But, apart from the excellence of the performance, their audiences are overwhelmed with awe that — despite assimilation and terrorist tactics by the Soviet Union to eradicate Jewish culture — these young people from Russia can present a program rich in Jewish folklore, music and song.

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Dr. Murray Miskin (standing at left) instructs Russian immigrant doctors in program initiated by Mount Sinai Hospital. Aiding him in helping doctors prepare for exam administered to all immigrant doctors to Canada are (standing from left) Doctors Noyek, Koven and Pollard. Seated in first row (from left) are Doctors Furber, Moroz, D. and A. Zilberman, Becker and Tomashpolskaja. In second row (from left) are Doctors Luryi, Khosid, Zawadzki, Treger. Program aids doctors in medical knowledge as well as English. (El-Baz photo)

New MDs get help

Cont'd from Page 1

The government subsidy was granted, and the program opened its doors to other immigrant doctors, many of them from Chile, who were in the identical situation.

The program now includes 39 doctors, 17 of them Russians. It combines morning lectures in specialty fields such as cardiology and radiology with clinics and discussions in the afternoon. Because the hospital cannot accommodate all the doctors, some of them are farmed out to other teaching hospitals in the city.

"It's still too early to tell how things are going," said Dr. Miskin. But he is optimistic that many of the students will be sufficiently prepared by next summer to write the ECFMG.

Dr. Koven said many of the students find the reading heavy. He has noticed that in some fields, such as radiology, the Russians are "15 years

behind." This he attributed to the fact that American and British medical journals are prohibited in the Soviet Union.

The program will operate until next summer.

Plans are on the drawing board for it to continue as an extension program at the University of Toronto, instead of at the Mount Sinai Hospital. Dr. Miskin said.

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Goren: Israel needs more aid

By ELLIE COLEMAN

MONTREAL — Rabbi Shlomo Goren believes in miracles. He told this to the audience filling the Tifereth Beth David Jerusalem synagogue last week, hastening to add, "but as well as miracles, we need the support of every one of you."

Israel's chief rabbi appealed to the Montreal community for aid in the country's "terrible crisis," saying "I know that this is one of the best Jewish communities of all. I know about the economic situation, inflation, everything," the husky-voiced rabbi continued. "But there is no excuse for not using all sorts of efforts. We've never been in such a crisis, politically or

economically. We're isolated altogether."

Rabbi Goren compared the precariousness of Israel's situation to that of 1948 but declared that her plight today could be worse. The United Nations is presently an affiliate office to the Arab cause, he said.

Nevertheless he called himself optimistic, explaining that "the reality is that we are physically and militarily strong enough and the others know it."

Upon arriving at the lecture, the grey-bearded rabbi gave a tongue-in-cheek reply to the impressive build-up of praise preceding him. "Now I have to suffer the responsibility," he said.

He asked the audience

whether he should speak in Yiddish or in English. Although it was obvious that both the rabbi and a large sector of the audience would have felt more comfortable with him speaking Yiddish, Rabbi Goren pointed out that if even a single person could not understand Yiddish, he would continue in English. In this case, the minority ruled.

Goren told the audience that he had been miraculously spared during the Six Day war, when he wandered into dangerous Syrian territory.

"Missiles fell on all

sides of me," he said. "but they didn't touch me. If there weren't miracles, I would be dead a thousand times over."

The rabbi's visit was sponsored by the Mizrahi Organization.

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Political analysis

Cont'd from Page 1

is far from over.

In the months to come, observers to the Soviet scene will probably witness a grand internal struggle as Moscow grapples for an honorable and expedient way out of the morass that is Jewish emigration. How Russia will reconcile its apparent desire for détente and its yearning for U.S. trade concessions with its domestic and foreign policy objectives will be of ut-

most interest and significance.

While the Russians, as dissident Andrei Sakharov put it, flatly reject U.S. Congressional interference in their home affairs and "want to keep a free hand" on the entire question, there is little doubt that, in the final analysis, a workable compromise on emigration will be hammered out satisfying vital Soviet interests and American and Jewish concerns.

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DO YOU KNOW THEM?

From time to time JIAS submits for publication lists of "Relatives Sought," and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS) 152 Beverley Street, Toronto — 363-7231.

RELATIVES SOUGHT — JULY 1974

1. **BIALOSTOCKA** (maiden name - first name unknown), presumably residing in Toronto, born in Siedlce, Poland, friend of Haja Ginzinski, born in 1922, Siedlce, sought by friend, Szymon Ginzinski, son of Leib and Malka Ginzinski, now residing in Philadelphia, USA.
2. **KLEIN, Sander**, somewhere in Canada, about 65, born in Munkacs, Hungary, brother of Moritz, sought by Alice Olsson, nee Klein, daughter of Moritz Klein, in Skoghall, Sweden since 1946.
3. **KOVSHOVA, Breine**, in Canada since 1905, maiden name Zerulinkova, daughter of Chaim, left Russia with two sons, sister of Eduard Isakson's grandmother, Mr. Isakson now resides in Natanya, Israel.
4. **SAGS or ZAGS, Morris**, physician, married, has three sons also physicians, brother of Dusia Abramovna Visotskaia who resides in Simferopol, Crimea, Russia, well known in the Jewish communities throughout Ontario, was nominated for a Nobel Peace Prize for research in blood.
5. **KATZ, Dr. T.**, physician, uncle of Semion Fischer, also in Simferopol, Russia. Dr. Katz presumably resides in the same locality as Dr. Sags.
6. **SZLOCEWER or ZLOCZEWER, Salo or Szymon**, born in Poland, tailor, last known address — Cluj, 19 Traian Street, Roumania, in Canada since 1957, sought by friend, Albert Shon, son of Aaron and Elenka.
7. **ROSENZWEIG, Czarna**, born in Siret, Roumania, in Canada since 1946, last known address 223 Huron Street, has a daughter Erika, sought by friend, Albert Shon, Toronto.
8. **RAPHAEL, Chaim or his children** believed to be living in Canada, sought in connection with their uncle, Marek Raphael, who arrived in the United States from Israel in the 50's. Marek and Chaim Raphael were born in Nowy Sancez, Poland, very important information waiting for the children of Chaim Raphael.

RELATIVES SOUGHT — AUGUST 1974

1. **GINSBERG, Anja**, of Tanopol, Poland, in Canada since 1949, sister of Bob, sought by friend, Maximilian Weiss, born in Strzy, Poland, son of Samuel and Julia, now residing in Israel.
2. **GERSHKOVITCH, Maks**, born in Odessa, Russia, 43, a mechanical engineer, has a son and daughter, left Rome presumably for Vancouver, sought by friend, Alexander Traktozenko, Toronto, son of Boris and mother's maiden name was Zeig.
3. **OZDICH, first name unknown or any member of his family**, sought by Sol (Szulim) Abrams of Opatow, Poland, who left the country in 1918. Mr. Ozdicher's brother was the brother-in-law of Sol Abrams.
4. **WEINZWEIG, Abram**, born in Zdobunov, Russia, son of Hersh, left Russia for Israel and came to Canada from Israel, sought by relatives now in Israel.
5. **LUPALOVER, Uri** and wife in Canada since 1973. Before coming to Canada the Lupalover couple were in Vienna.
6. **LUOMER, Boruch, Joseph and Frima** born in Studenitz, Russia, sought by Lev Levin of St. Louis, Mo. There is also a brother Misha and a sister Haya (Klara) Kizhnernan.

RELATIVES SOUGHT — SEPTEMBER 1974

1. **GELMAN, Tolina**, nee Belman, 59, born in Odessa, Russia, sought by great-niece, Ludmila Goldfarb, nee Mutchnik, Ludmila's grandfather, Motel Belman, is the brother of Tolina Gelman, nee Belman.
2. **FURST, Ilona**, in Canada since 1956, presumably residing in Toronto, daughter of Ilona and Michaly, sought by cousin Istvan Feher, son of Peter and Julia, born in Deszek, Hungary, 40, residing in Hungary.
3. **LEVIN, Sydney**, presumably residing in Toronto since 1928, son of Izzyk, sought by cousin, Mark Brudne, born in Moscow, son of David and Hava, nee Gin, wife - Anna and daughter Eva, now in Rome, Italy.

RELATIVES SOUGHT — OCTOBER 1974

1. **FELDHUN, Efim**, married, born in Russia, 54, an engineer, sought by Dina Brik, nee Litvak, Toronto, son of Efim, born in Tashkent, 30.
2. **HIMELFARB, Natan, or Nuta**, last known address 538 Brunswick Avenue, Toronto, born in Pabjanice, Poland, sought by friend, Regina Grinbaum, nee Fisher, daughter of Yankel and mother's maiden name Gutman.
3. **MINZ, Ester**, nee Yozowitz, daughter of Benjamin and Gittel, nee Berkowitz, born in Czechoslovakia, 44, sister of Hersh, sought by brother, Ben Joseph, (formerly known as Herman Yozowitz), now in Chicago.
4. **BRONSCHEIN, Roza**, last known address - 4925 Maplewood, Montreal, sought by nephew, Mihail Katz, who emigrated from Russia to Israel and from there he went to Germany where he now resides.
5. **NUDEL, Dora**, nee Arsinofa, last known address 5403 Prince of Wales, Montreal, 64, daughter of Israel, sought by Boris Ulitsky, Toronto.
6. **KAHAN, NADLER and GERBER**, the three gentlemen whose first names are not known, were born in Bucharest, Roumania, all presumably residents of Toronto, all engineers, all worked in labor camps around Bucharest between August, 1941 and August, 1944, sought by friend, Alexander Dresdner of Toronto.
7. **NAVRAV, Shalom**, in Canada since 1930, born in Rytva, Lithuania, son of Yakov, sought by friend, Dvora Karl, born in Rytva, Lithuania, daughter of Eliahu and Malka, now in Israel.
8. **ZHURANOV, Vitaly**, wife - Vera and son - Sasha, welder, wife teacher of mathematics, all from Kiev, sought by friend, M. Dranovskaya, Toronto.
9. **DORFMAN, Andrei**, residing in Toronto, in Canada since 1905, born in Kishiniov, Bessarabia, Russia, son of Chaim, sought by nephew, Chaim Dorfman, now in Flushing, USA.

RELATIVES SOUGHT — NOVEMBER 1974

1. **SHERER (SHERSTANOVY), Elis**, married, in Canada since 1914, born in Russia in 1895, son of Srul, brother of Sender, sought by great-granddaughter, Tatiana Korol, nee Sherstanaya, daughter of David, residing in Toronto.

5. **GERTZMAN, Vitaly**, last known address was Montreal, born in Moscow, 44, sought by friend, Leonid Milrood, son of Moisei and Klara, born in Moscow, 22, now in New York.
6. **SIMANTO (SIMANDUEV), Rabin-Shanda**, presumably a resident of Kitchener or around Kitchener, born in Dagestan Province, City of Mahachalka in 1915, son of Gabriel, brothers Tzvi, Shlomo and Abraham, sought by cousin, Eliahu Simanduev, son of Yehidia, now in Israel.
7. **CHARUCHEV, Moke**, arrived in Canada from France in 1947, born in Tiblisi, Gruzia, Russia, son of Yosef Ilch and Lubov Mihailovna, has two sons, Robert and Raymond, sought by nephew, Amiran Chachanashvili, son of Yosef and Roza, 34, now in Israel.
8. **KRAWIEC, Melach**, residing in Toronto (Willowdale) sought by relative, B. Krawiec, Winnipeg.
9. **LASKIN, Wolf**, a resident of Hamilton, Canada, since 1928, born in Akerman, Bessarabia, wife's name, Malka, sought by friend, Johanan Shushchuk, now in Israel.
10. **ROSS-ROZENTZWEIG, Ivette-Vivi**, nee Mizrahi, arrived in Canada from Israel in 1950, born in Riga, Latvia, daughter of Itzhak and Lidia, husband - Tedor sought by friend, Amiran Gerasimov, born in Russia, 72, now in Israel.
11. **SHUSTER, Yossef**, somewhere in Canada since 1949, son of Chaim, born in Kacz, Poland, sought by cousin, Israel Shuster, son of Fishl, born in Ratno, Poland, 56, wife - Nina, now in Israel.
12. **KNADIEL, Avigdor**, somewhere in Canada, son of Elie, born in the village of Zydzachev, Russia, 64, sought by cousin, Avigdor Vaizner, residing in Russia.
13. **ALEXANDER, Hersh**, son of Meir-Leib and Ester, born in Medice, Poland, arrived in Canada from Israel in 1966, sought by cousin, Mesia Nudel, nee Goldstein, daughter of Asher, born in Poland, now in Ramat-Gan, Israel.
14. **KLIGBERG, Jacob**, son of Szaia and Fraida, born in Warsaw, Poland, 76, has a daughter, Hanka-Hinda, sought by son Szaia Kligberg, now in Israel. Father presumably somewhere in Canada since 1940.

RELATIVES SOUGHT — DECEMBER 1974

1. **ROSENTRAU, Bella**, nee Gudzenko, presumably residing in Montreal, daughter of David, has a daughter Lilia, a singer, about 33, also living in Montreal, Bella left Samarkand, Russia in 1945, married to a Polish citizen and came to Canada. Sought by sister, Rifka (Vera) Gittelman, daughter of David, presently residing in Huntington, USA.
2. **VOLODARSKY, Hersh**, tailor, born in Skvira, Russia, 77, son of Yankel, in Canada since 1919, sought by grandnephew, Pavel Kosoi, son of Ham and Beila, nee Giller, married, wife Zinaida and daughters Elena and Maria, now in Rome, Italy.
3. **SHVARTSOV, Yankel**, presumably residing in Toronto, son of Avrum and Reizl, has 10 brothers all in Canada, sought by nephew, Benzion Shvartsog, son of Azriel and Bruha, nee Gurmman, married - wife Asia and daughter, Marina, born in Berditchev, Russia, now in Rome, Italy.
4. **BIRENBAUM, Max**, arrived in Canada from Poland, 69, son of David, sought by friend, Klara Chinkis, daughter of Solomon, born in Kiev, Russia, 37, now in Montreal.
5. **KNADIEL, Avigdor**, son of Elie, born in Zydzachev, 54, sought by cousin, Avigdor Vaizner, residing in Russia.
6. **PREIER, Lucian**, in Canada since 1941, an engineer, born in Tchernovitz, Bucovina, 63, sought by friend, Meir Shvartzberger, son of Shaje and Sara, nee Kirshner, born in Horodenka, 82, now in Israel.

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Ambers, Benjamin - On Dec. 18, late of 274 Manning Ave. 3

Apple, Toby Esther - On Dec. 11, late of 4 Old Park Rd. 3

Clement, Rachel - On Dec. 17, late of 110 Regina Ave. 3

Leff, Aaron - On Dec. 19, late of 4 Flemingington Rd. 3

Levitt, Anne - On Dec. 18, late of 115 Antebes Rd. 3

Pancer, Leah - On Dec. 18, late of 7 Bonnacord Dr. 3

Rosenblum, Abraham - On Dec. 16, late of 194 Eagle St. 3

Stakman, Annie - On Dec. 17, late of 4415 Bathurst St. 3

Starr, Joseph - On Dec. 20, late of 15 Canyon Ave. 3

Wiener, Charles - On Dec. 20, late of 571 St. Clements Ave. 3

Wisebloom, Joel - On Dec. 19, late of 507 Glegary Ave. 3

Wortzman, Malka - On Dec. 19, late of 3560 Bathurst St. 3

Yavner, Benjamin - On Dec. 17, late of 1 Canyon Ave. 3

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Cont'd from Page 1
CJC executive members, committee chairman and regional council have already met to discuss the proposals. "I'm trying to accommodate as much of the opposition as possible without giving up the principle," declared Harris, who is solidly supported by Sydney M. Harris, national Congress president.

According to Milton Harris, he has been assured the core idea of union finds favor with the vast majority of UJWF

leadership.

He foresees a vote of the regional council sometime in the new year. Like Granovsky, he says the vote of his body will have to be much more than a majority one, but he refuses to say what percentage he would find satisfactory.

Most of the opposition in Congress to the move is centered in the "old guard" - most of them over the age of 50, Harris declared. "The battle they're fighting is a bygone one."

Commented Hayman:

"People opposed to merger represent reasonably well the age group involved in the community. I don't attach too much importance to the age factor in a thing like this."

He disagrees the merger would effect greater community unity and economy. "I really don't see any major disunity in the community and I doubt if much of an economy would take place."

J.B. Salsberg, a longtime opponent of merger, says those against it will fight with all their strength to prevent it.

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A torch lit at Modi'in, home of the Maccabees, was flown to the U.S. by the Maccabi movement for a Chanukah celebration there. It was brought to the airport by soccer star Motte Spiegel (top right). Accepting torch is El Al personnel. Boys lost their fathers in the Yom Kippur War.

New Israeli custom regulations designed to save foreign money

By GIL SEDAN
JERUSALEM [JTA] — A customs regulation limiting the privilege of new immigrants to purchase imported goods, has been re-instated as part of the government's new economic measures designed to save foreign currency. The measure had been in effect previously but was suspended

in 1970. It ends foreign currency grants to importers who supply foreign-made goods to immigrants without the payment of customs duties. Immigrants from the Soviet Union will be affected inasmuch as most of them arrive in Israel without foreign currency and almost always without Western currencies. They

will now have to purchase Israel-made products if they wish to enjoy customs privileges. Immigrants who bring foreign currency with them or goods purchased abroad before their arrival in Israel will continue to be exempt from customs duties. A restriction imposed earlier this year, however, limits the duty-free goods immi-

grants may bring into the country to those purchased in their country of origin. In a related development, the Interior Minister has proposed measures to encourage settlers to adopt new immigrant status immediately upon arrival in Israel instead of temporary resident status. The proposals, contained in a memorandum which the Ministry presented to the Cabinet, would improve the privileges of new immigrants in relation to those enjoyed by temporary residents.

Holocaust committee to tape the experiences of survivors

MONTREAL — The National Holocaust Committee of the Canadian Jewish Congress has instituted a program of an oral history bank containing personal experiences of survivors and others who may have vital information concerning this period of Jewish history for the years 1933-1945. "Today there are many of us who witnessed this tragedy," said Aba Beer, chairman of the committee, "and a survivor of a concentration camp in Po-

land. "But as time passes," he continued, "those who have survived grow fewer and fewer and only archives will remain to tell the full story. The taped interviews will become part of the Archives and Documentation Centre housed in the Samuel Bronfman House Museum here. The Documentation Centre is interested in contacting, not only the survivors of the camps, but anyone who may have been involved on any level

with the Nazi Holocaust such as Canadian Jewish and non-Jewish leaders at both community and government levels. Canadian Army personnel who witnessed the liberation of the camps, doctors, righteous Gentiles and former enemies. The centre is also interested in the gathering of materials produced during and after the war related to this period — for example, all printed matter including books, magazines, newspapers, posters, pamphlets, and letters; audiovisual such as films, newsreels, slides, tapes or records; all types of artifacts, money, art objects and anything else which relates directly to this period. Those who have something to contribute, please contact the nearest Canadian Jewish Congress Office.

A famed Jewish ship may be sold to Arabs

COPENHAGEN [JTA] — The famed Jewish refugee ship, Saint Lawrence, which was the temporary home of 2,000 Jewish refugees during 1969-70, may soon become a floating hotel in an Arab country. The ship, docked in Copenhagen's harbor since 1967, became famous during the great refugee movement from Poland beginning in 1969.

Polish Jews coming to Denmark lived aboard the ship while awaiting immigration. Negotiations are now under way to sell the ship to Arab interests and remove it to the Persian Gulf harbor of Abu Dhabi. The ship was originally a pleasure ship, launched nearly 50 years ago from Canadian shores.

Three writers urge UNESCO boycott

JERUSALEM [JTA] — Three internationally-known writers called for a world-wide boycott of UNESCO until the organization reverses its anti-Israel resolutions. The call was made by Heinrich Böll, Saul Bellow and Eugene Ionesco at separate press conferences as the 39th PEN (Poets, Essayists, Novelists) Congress opened here. Böll, a holder of the Nobel Prize for Literature, said a large group of West German writers had adopted a resolution

writers. Bellow, calling the UNESCO action stupid and ignorant, said, "I think the United States should withdraw its financial support and, in fact, I think the United Nations should move to Uganda." Bellow said if the UN did so, "many of the so-called Third World delegates would not have so far to travel and would be deprived of the life in New York which they adore." Ionesco said UNESCO's action was "incomprehensible" and urged a boycott of UNESCO in conjunction with a

similar call by French writers. Bellow, calling the UNESCO action stupid and ignorant, said, "I think the United States should withdraw its financial support and, in fact, I think the United Nations should move to Uganda." Bellow said if the UN did so, "many of the so-called Third World delegates would not have so far to travel and would be deprived of the life in New York which they adore." Ionesco said UNESCO's action was "incomprehensible" and urged a boycott of UNESCO in conjunction with a

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Venezuelans condemn UNESCO

CARACAS [JTA] — Some 250 prominent Venezuelans from all walks of life have signed a declaration criticizing recent UNESCO measures to exclude Israel from many of the agency's activities.

The statement, which was addressed to the UNESCO director, and appeared in all of Caracas' major dailies, contained the signatures of, among others, Marcos Falcon Briceno, advisor to Venezuelan President Carlos

Andres Perez; Virginia Betancourt, daughter of former President Romulo Betancourt; and Rafael Jose Neri, the Communist rector of the Central University, Venezuela's main institution of higher learning.



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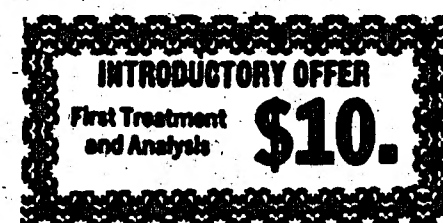
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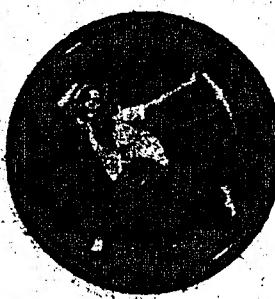
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